

Ex THE *Libris*
LIFE
Alfred OF *Cambridge*
MR. JAMES SHARP.

From his Birth to his Instalment, in
the Archbishoprick of St. Andrews.

Written in the Time of his Life.

With a short *Digression*, touching the Rise and
Progress of Mr. Andrew Honyman, Bishop
of Orkney.

W I T H
A N A P P E N D I X.

Containing an Account of Some of
Mr. Sharp's Actions, During the
Time of his being *Archbishop*: And
the Manner and Circumstances of
his Death, by one of the Persons
concern'd in it.

Printed in the Year, M.DCC.XIX.

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The EPISTLE DEDICATORY.

Mr. *SHARP*,

I Thought I could not do any Thing more pertinently, than to make this Work as well objectively as it is already subjectively yours.

The Subject Matter treated of therein being your *LIFE*, it seemed very proper for me, by this Dedication, to present it to your View, that you might therein, as in a Map, have a true Representation of some of your innumerable Actions, (for all could not be comprehended in such a Breviary as this) upon which it is much to be doubted, that you have never made a just Reflection, or if you have, it has been but like the Man spoken of by *James*, who beholding his natural Face in a Glass, goeth his Way, and straightway forgetteth what Manner of Man he was. And therefore that I might make the deeper Im-

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pression both upon your self and others, of what Manner of Man you were, and have always been, (being indeed another Sort of a Man than an honest Man; which I am confident none will attribute unto you, except your own Wife; who if you be her honest Man, I am sure you are to all others some other Thing, which I need not name) I have endeavoured to take off your Disguise, and to expose you unto the Sight of others in your true and native Collours; and to illustrate that Part of your *Life* that lay more hid and dark, wherein you acted another Person than indeed you were, wearing still a rough Garment to deceive: But it is like enough, that Glass (how just soever it may be) will be called false by you, that gives a true Reflection of your Deformities: And although this be no multiplying or magnifying Glass, that I hold up unto you, but such as represents the Subject in Collour, Quantity, and Proportion, every Way just as it is, yet I suspect you will be as unwilling to look in thereunto, as if you were to see some ugly Shape, that might affright you out of your Wits. For I know nothing humane,

mane, that has a more terrible Aspect, and should strike you with more Horrour, than your self, and the Actions of your own *Life*; which although but rudely drawn (Truth being more regarded than Art in this Relation) yet I hope with such a Resemblance of the Portraiture unto the Principal, after which it is drawn, that your self cannot justly deny this Extract to be an authentick, though black, Record of many of your Actions, which you thought had been buried in *Oblivion*; which yet may live unto your perpetual Infamy, after you are gone : Except the black Lines of your *Life* here recorded, (unto which many moe may be added in a new Edition of this Work) be blotted out by Tears of unfeigned Repentance; if there be yet a Place of Repentance left for such a persecuting *Apostate*.

But having written your *Life* without your Leave, I have taken the Boldness to publish it without your License, the Want of which (I hope) will not make it the less Acceptable to many, as the having thereof should make it the more suspect. But when I have

seen your Censure upon it, then I will
know what to say further, not having
yet come upon this Subject to a *nill da-
tur, ultra*.

of your own A. which I have
indubly drawn (I wish being more
gilded than Art in the Reason)
I hope will have a Reason of its
Portents and the Principles, and
which is drawn that your self can
not justly deny the Extract to be an
authentick, though black, Record of
many of your Actions, which you
thought had been buried in Oblivion
which yet may live into your Ears
and sting, and on the same. For the
the black Lines of your Life have record
ed, (into which many more may be ad-
ded in a new Edition of this Work) is
placed out of the Lines of Oblivion
and is there to be seen. I hope of
Repentance late for such a Penitencing
Meditation.

But having written your self with
out your leave I have taken the Bold-
ness to publish it, and I hope will not
the Want of which (I hope) will not
make it the less Acceptable to many
as the having record should make it
the more late. But when I have

T H E
P R E F A C E
T O T H E
R E A D E R.

Reader,

Although that humane Frailty and natural Corruption renders all Persons no less apt to be changed in the Qualities of their Minds, than altered in the Collour and Complexion of their Bodies; which is the Cause that oftentimes we find the same Persons to have received very different and contrary Characters in Time, through the Variableness and Unconstancy of their Nature; so that the Quinquennium Neronis has been as much proposed by some for Imitation, as his future Life has been for Detestation; yet you shall find this Man's Life no

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checkered Work, but all of one Tenor,
 or rather one continued Crime. — A Table
 wherein there is no Mixture of Whites
 with the Blackes therein, except it be for
 Sophisticatione; in which Art Mr.
 Sharp has imployed his whole Practise.
 But if the Treachery, Turpitude, and
 Cruelty of his whole Actions, may give
 them a Denomination according to their
 Natures, notwithstanding of what Vernish-
 ing may be used for giving another Lustre:
 So that we think it will easily be dis-
 cerned by all seeing Persons, of what Col-
 lour this Man's Actions are of; being so
 deeply ingrained by the blackest Tincture
 that Hell could afford. And if the Pra-
 vity of Persons may receive its Aggra-
 vations in Measure and Proportion an-
 swerable unto the Excellency of the Ob-
 ject unto which it is applied, certainly we
 must conclude them the worst of Men that
 opposes the best of Things. But what an
 Adversary Mr. Sharp has been, and is
 yet unto Jesus Christ, his Interest, Work,
 and People, amongst us, the following
 History of his Life will in some Part dis-
 cover; although there is daily new dis-
 coveries made of this Man's Wickedness:
 So that it is not now secretly whispered,
 but

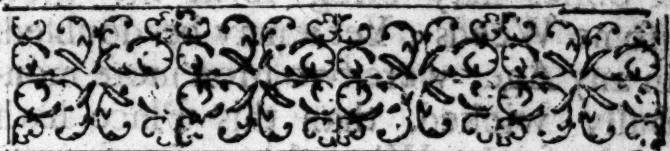
To the Reader.

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but loudly spoken, That his Sister in Law (whom he hath sent North to reside with his Cousin Mr. Lesly) has born a Child to him; and still did depone while she was under the Pains of Child-birth, that he was the Father of it, and we believe, can be made out by Persons, Witnesses of good Fame. But by such Indications we may strongly conjecture, that there are *Peccata Incognita* in this Man's Life, that Time will more fully bring to Light. Yet what Discoveries are made herein by the Authors Inquisition into the hidden Things of this Man's Dishonesty, he is willing to appeal unto his own Conscience for the Truth thereof (although it otherways be made out, which was feared) so now, it may be, shall one Day be as a Thousand Witnesses against him. And if his own Heart condemn him, how much more will God, who is greater than the Heart, and knows all Things. But having thus far prefaced, &c.

The first of these is the fact that the
 world is not a uniform whole, but is
 divided into many parts, each of which
 has its own peculiar character and
 its own laws. This is the case with
 the human mind, which is not a
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THE A



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L I F E
A N D
D E A T H
O F

Mr. *James Sharp,*

Archbishop of St. *Andrews,* &c.

MR. JAMES SHARP was born in *Bamff,* in the North of *Scotland*: And as the Greatness of his Fortune, in Respect of his ill acquiring thereof, does nor confer any Honour on the Place of his Birth; so we shall not derive any Infamy upon it on this Ground, seeing the best

best Soiles may bring forth the most noisome Weeds: Yet it may be doubted, if in any Age, were two Men more monstrously wicked, than this Place hath brought forth: Who although of various and far different Fortunes, the one continuing low, base, and obscure, the other becoming high, great, and rich; yet in Respect of the Infamy of their Lives, and of the Trade they constantly follow (although not with alike Success) of Lying, Treachery, and deceiving, they may justly be compared together, and make such a Paralel, in Respect of their bad Qualities, that it may easily be demonstrate without *Astrologick Art*, that as the Place of their Nativity was one, so they were born under one and the same *malevolent Planet*; or rather were given of God for a Curse, and not for a Blessing to their Country. Yet Mr. *Patrick Darg* (for this is the true Name of that other Person, who is better known by his Character than Name, having changed this as oft as he had cheating Tricks to play; assuming always that Name when he had a Mind to deceive, and ordinarily the Person of an outed Minister,

hath

hath made it as much his gain to personate *Non-conformists*, as the other (the History of whose Life we intend to follow) make it now his Glory to persecute them, of whom he hath had the double Gain, the one from them, for discharging that Trust reposed in him; the other from others, for betraying of that Trust.

But to give Life to this *History*: It were fit we knew the *Parents* who gave Life to this Man, (who hath given his *Mother-Church* so deadly a Wound) who if in this they may be judged negatively miserable, that when their *Sons* came to Honour, they knew it not, being deprived by Death of that Participation they might have had therein; yet they may be thought happy, in that they shall not be Witnesses of his Wrack and Ruine, when he is brought low, they shall not perceive it of him; and that his tragical End shall as little affect them, as his transcendent Dignities do. But as the Name and Memory of *William Sharp* and *Isobel Lesly* (which are the Names of the Parents of this *Prelate*) should have dy'd with them, if they had not been

The LIFE of
 been mentioned in the Life of this their
 wicked Son. So we think the *History*
 of his *Life* shall give little Honour to
 their Memory. Of whom, only it can be
 said, That they were the *Means* to
 bring into the World a *Man* abhor-
 red of GOD; and a *Man*, that when
 we call him *perjur'd Apostate*, a *Trai-*
tour to Christ and his Church, and a
Persecutor thereof, or what else may
 be said of him, we do not exhaust all
 his *Wickedness*: So that God only can
 search out his *Wickedness*, till he find
 none, and punish him condignly for the
 same.

But as for his Father *William Sharp*,
 we shall give this short Account of him,
 That he was the Son of a *Piper*, who
 was only famous for his Skill in that
 Spring, called *Coffie*. But al-
 though the Grandfather had been less
 skilful in his Calling, (of which we
 find little Use, but to induce Wanton-
 ness and Obscenity) and although his
 Springs had given no Price, yet we
 think it had been more for the Advan-
 tage of the Church, at least, it should
 have received less Detriment, if the
 Grand-Child had been bound his Ap-
 prentice,

Mr. James Sharp.

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prentice, and had been rather a *Piper* than a *Prelate*; but we might well have wanted both the one and the other; *Pipers* and *Prelates* agree well together for the Service of their Belly. God cannot be enough promoted without such Instruments as blows up their Lust; but if the *Pipe* and *Bags* be yet in the *Prelats* Possession, (which belongs to him as eldest Son to his Father, and so Heir by Progress to his Grandfather) it is like he may now have Use for them, to gift them to some Landart Church, to save the Expences of a pair of *Organs*, which may do well enough for our rude People, who can sing as well to the one as to the other. And if Instrumental Musick in the Service of God be *Juris Divini*, (as the *Prelats* highly assert) it cannot be thought that any People should be so phanatick, as to admit the *Organs* in Divine Service, and refuse the *Bagg-Pipe*, especially it being the *Prelate's* Gift, and all the Heirship Goods that he had of his Grandfather, which he wou'd so freely bestow upon the Church.

But *William Sharp* finding more Wind than Money in his Father's *Baggs*, after his

his Death he resolves not to seek his Livelyhood by so airy an Employment, as that which his Father had followed, observing that although he had the Art to make others merry, yet he himself was oftentimes sad; and that the lightness of his Purse made his Heart heavy, finding the Proverb verified in him, *That what comes by the Wind goes by the Water*; for what he won by his Pipes he pushed at the Walls. But his Son *William* resolves to put up his Pipes, and betake himself to some other Trade, as his Fortune should guide him, which he went abroad to seek, finding many Discouragements in following his Father's Calling; not only in that he was naturally mistuned, and had not learned his Father's Art, but likewise because of the Poverty and Contempt that follows Men of that Employment: So that falling into the Service of my Lord *Finlater*, where at first he was admitted in the Quality of a Boy, his Soupleness so qualifies him for running, that he pleases his Master well: And it is to be observed, that it is the Soupleness as well in the Father, as the Son, that is the Ground

Ground of their first Promotion, but with this Difference, that what was a Vertue in the Father is a Vice in the Son. But his Master finding some Towardlinefs in him, that made him capable of some better Employment, employs him in his Affairs; and for that End had bred him in Letters, who although he made fuch Proficiency therein, as that he attained to the Degree of a Master of Arts, yet his Learning did not promote him to any higher Degree, than that of a common Clark, (but it had been good his Son had been no greater Clark; and better for the Church he had never known a Letter, for then he had not been capable to have done fuch Mischief therein, as we fee prefently difcovered) but growing weary of my Lord's Service, finding more Pain than Gain therein, and thinking he was now able to do for himfelf, he difcharges himfelf thereof, and procures himfelf to be a Landart Notar; there he continues in that Employment for a While, and marries the above nam'd *Ifobel Lesly*, who although a Perfon fomewhat above his Rank, yet in Refpect of the Employment or Calling he
now

now followed, which made him to be looked upon as a petty Lawyer, (Notars in that Country so remote from the Session, serving instead of better Lawyers) so that what was defective as to his Quality, was supplied by his Industry and Desert, as if thereby he was rendred her Equal and Match. And although she was in Quality a Gentlewoman, yet she was forced to make a Vertue of Necessity, and to learn the Art of *Brewing*; which qualified her for to set up in *Dun*, which proved such a subsidiary Help for Maintainance of the Family, as that *William's* Penns (although he was made Clark of *Bamff*, by the Moyen of his old Master) should never have winged his Son's, to have raised them out of the Dust, if they had not been feathered out of *Isobel's* Jegg Purse, which by her Change maintained her Sons at Schooles, she keeping it until the Day of her Death.

Although we cannot condescend upon the Precise Time of the Birth of their eldest Son *James*, yet we may certainly conclude that it hath been very fatal unto the Church; for amongst all the Sons whom she hath brought

brought forth, there is none in any Age that did prove so unnatural, so treacherous, and cruel unto her as he; so that the Ambition of *Diotrephes*, the Covetousness of *Demas*, the Treachery of *Judas*, and the Apostacy of *Julian*, does all meet in him; and we know not if ever there was any Man that had so many Vertues, as this Man has Vices. But the following History of his Life will be the best Commentar upon this Text. For after he had past the *Grammar*, having profited above his Equals, Assiduity helping his Ingine to make him a Scholar, (but he learned sooner to be a Scholar than to be a Christian) for even in his younger Years, the first Thing that discover'd it self in him was *Pride*, which made him intollerable to his School-Fellows, and gave some Indication of what he should afterwards prove: But his *Pride* joined with *Envy* and other Vices, that usually accompany it, did so grow with him, and was nourished by him, that he seemed altogether to be transformed into the Image of *Satan* that proud Spirit; so that finding God resist his *Pride*, he addicted himself unto his Service,

Service, whose Image he bore, for promoting of his proud Designs against God and his Church. But proceeding in his Studies, he was sent to the College of *Aberdeen*, a very corrupt Nursery at that Time, being but a little before the Fall of *Prelacy* in this Church, *Satan* as it were thrusting forward this Youth in his Studies, and accomplishing him by drinking at these poisoned Fountains, for that Design he was afterwards to imploy him in, viz. the Restoring of this cursed *Prelacy* again. But about the Year 1638. the Change came that overthrew the *Romish* Hierarchy in this Church, and dashed all the Designs of this proud and perverse Youth for Church Promotion at home; but his Ambition being still restless, notwithstanding of all that he might have known of God, by the Judgments he saw executed on *Prelats* and *Malignants* of that Time, against whom the Lord did appear so signally, it led him abroad, thinking to obtain some Church Preferment in *England*, (for *Prelacy* was not yet fallen there) but while he was there, gaping for some fat Benefice, he found he gaped for
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for nought; for all his Hopes were cut off by the Fall of *Prelacy* likewise there; so that now he resolves to accomodate himself to the Times, insinuating himself upon that Great Mr. *Henderson*, who was then in *England*, Commissioner for the Church of *Scotland*. He put on such a Disguise, that good Men could not see that *Venome* of *Avarice* and *Ambition* that lay hid under it: For perceiving in him Sharpness of Wit, with an affected Gravity and Modesty; and withal, having declared to him his Judgment against *Prelacy*, and professing himself to be *Presbyterian*, he easily obtained a Recommendation from Mr. *Henderson*, for a *Regent's Place* in the University of *St. Andrews*. Here indeed he began to change his Shape, and shape his Course according to the Compass of the Times; seeing so many *Prelats* Mitres and corner'd Caps, as so many Ship-wracks lying in his Way to that Promotion he was aspyring unto: Yet it is not to be doubted, if the turning of his Coat might yet serve him a Pinch, but he would yet use it; and make use of Religion as well to keep, as to acquire by it. But
shall

The LIFE of
 shall Mr. *Henderson* (whose Zeal and Faithfulness to Christ and his Church was such, that he was as careful to keep out, as cast out that *Prelatick* Spirit in this Church, against which he had been wrestling for so many Years, and whom the Lord had made so great an Instrument to overthrow it) bring in this Man into the University of St. *Andrews* by his Recommendation? who after he is gone, shall prove the Ruine of the CHURCH of SCOTLAND, the Restorer of *Prelacy* again therein; and seat himself Archbishop of this same Place. But we cannot imagine a Thing more contrary to the Designs of this worthy Man, than to have promoted a Man that should have made himself a Transgressor, by building the Things that God had destroyed amongst us. Although eventually it hath fallen out otherways, yet Mr. *Henderson* recommended only a Man whom he judged apt to instruct Youth in Respect of his Learning, and professed Principles, and not such an one as indeed he was. This being latent and the other only apparent, and Mr. *Henderson* saw but as a Man who looks only upon the outward Appearance,

ance, and sees not into the Heart, which if he could have discovered, he might even at that Time have seen a *Prelate* perfectly formed in this Design and Project; which in Time we shall see him bring forth to the no small Astonishment of some Ministers of no little Eminency in the Church, who lent their Shoulders to hold up his Reputation, for another Design than that which they saw brought forth by him.

But Mr. *Sharp* coming to St. *Andrews*, presented his Recomendatory-Letters to the *Rector* of the University, who in Regard of the Authority that Mr. *Henderson* had then in the Church, could not but have much Weight; yet he was only admitted to a comparative Trial, according to the Laws of the University, which were then more impartially observed; and was appointed to dispute with Mr. *John Sinclar*, for the Place: But after Dispute the Place was decided in Mr. *Sharp's* Favours; and however he acquitted himself in that Dispute, we can give no other Censure upon that Decision, but that they preferred a Knave to an honest Man, which

which in a little Time we shall see more palpably discovered.

But notwithstanding of that Preference, Mr. *Sinclair* was found to have deserved so well by that Dispute, that the next vacant Place was promised to him, being otherways so well qualified, in Respect of his Piety, that he was found every Way fit for the training up of Youth: But in a short Time thereafter, the famous Mr. *James Guthrie*, who was then a Regent in St. *Andrews* College, being called to the Ministry, demitted in Mr. *Sinclair's* Favours, to whom having succeeded, he became Colleague to Mr. *Sharp*, who was likewise a Regent in this same College: But presently that *Prelatick* Spirit (that could not brook an Equal, nor admit of a due Compliance with any Person standing in the same Level with himself) did begin to break out in him to a very scandalous Act; for being proud of that Preference which he supposed he had gotten of Mr. *Sinclair*, with Respect to his Merits, he resolved to let him know he was as much his Superior in Strength of Body, as of Mind, and therefore on a Lord's Day, at the College

College Table, in the Presence of the Principal and rest of the Regents, after he had spoken very injuriously to Mr. *Sinclar*, he shamefully beat him, which Mr. *Sinclar* received with very much Christian Patience; but the more of a Christian that was seen in the one, the less of a Man and the more of a Devil was seen in the Behaviour of the other; for Mr. *Sinclar*'s Meekness did much increase the other's Rage, until at Length the Principal was forced to interpose his Authority, to compose that turbulent Spirit and Fury of Mr. *Sharp*. O! what a brave Example was this unto the Youth, (whose Passions commonly are stronger and Reason weak) to see their Master carried away with much unbridled Passion, and not so much Master of himself, as that either the Regard of the Lord's Day, which he hereby so highly profaned, or the Respect to his Office, which he thereby exposed utterly to Contempt, or the Fear of the bad Example he gave unto his Scholars (who oftentimes are better taught by Example than Precept, especially

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especially in what relates to Manners,) could keep within the Bounds of Modesty and Sobriety.

But fair Weather beginning to break up in the distempered Mind of that Man, which had been so overclouded with Passion, Rage giving Place to Reason, he begins to reflect on what he had done; and finds that striking of his Colleague will import Deposition from his Office, according to the Laws of the *University*; so that the Fear of the Loss of his Place, rather than Grief for the foulness of his Fault, does so afflict him, that he seems to be as much tormented inwardly with this Passion of Fear, as he was transported outwardly with that of Fury; so that his Pride now striking Sail to his Profit, he resolves to apply himself to the Party wronged, and crave his Pardon; whom he found as ready to forgive, as he was patient in bearing a Wrong. But the Impunity of such an Exorbitancy seeming dangerous as to the Preparative, and bad as to the Example, both with Respect to Masters and Scholars: To secure himself therefore

fore against the Censure and Punishment due to such an Offence and Scandal, he acts now the Part of the Penitent so sincerely, that he seems to be as severe in accusing and judging himself for this Fact, as his greatest Enemies could be.

But he sits not here, but pretends a great Exercise of Conscience; that although he had procured the Pardon of his Offence from Man, yet he could have no Quiet until he had obtained his Peace with God. And now he hath many Doubts and Cases relating to his Spiritual Estate to be resolved; and was frequently with Mr. *Blair*, for Resolution of them, (a wise Soul Physician indeed) yet the Hypocrisie of this Man was so subtilly laid, that at that Time he could not find it out, but the more he appeared to be dejected in himself, the higher it raised his Estimation with others, which was that he designed thereby thinking to shelter himself under this Repute against another Scandal, which he feared should have broken out upon him at that Time to his utter Ruine: For *Isobel Lindsay* had sent him Word,

That she was with Child to him, and desired his Advice and Assistance how she should order her self as to the Place of her lying in, so as it might be best concealed. This put him to some Disorder in his Thoughts; yet nothing pleased him so well, as that she was willing to conceal what might tend to both their Shames, and to the Ruine of his Fortune, which he was but now repairing by such deep Diffimulation as you have heard, after such a Breach as he had made therein, by his inordinate Passion.

But to give more Light to this History, we must go a little back and give an Account of the Occasion of his first Familiarity with this Woman. When Mr. *Sharp* came first to St. *Andrews*, in order to obtaining of the Regent's Place, he took up his Lodging in *John Allian's* House, who kept a Publick Change there at that Time, and stayed in that House sometime before, and all the Time he was upon his Trial for that Place; yet he was more conversant in the Wine Cellar (notwithstanding he was to undergo a publick Dispute for the Place)

with

with *John Allan's* Taverner, who ran Wine (which was this *Isobel Lindsay* his Wifes Sister) than in his Study; studying now more the Art of Love than ever he had done that of Logick; being then more ambitious to have a Seat in her Affections, than to be seated the Archbishoprick of *St. Andrews* (where now he displays so much of Splendor) so passionately did he love, or rather lust after that Woman, that now he lays close Siege to her Chastity, which as yet he finds impregnable: Who although she was content to become his Wife, yet she refused to be his Whore, abhorring as much his inordinate Lust, as she was willing to entertain his honest Love. So that he resolves to storm the Wall where he found it weakest, and to use that Fallacy by which so many Maids have lost their Honour; and promising to make her his Wife, if she will satisfie his unlawful Desires

Thus this poor Maid, by the Falshood of this Man, is induced to commit Folly with him; but she shall have Cause enough to repent of what she has done, for she shall find him

no less unnatural and cruel, than he was false and treacherous. But to return from whence we have a little degressed: Mr. *Sharp* considering in what a ticklish Condition he now stood, seeing his Honour, Fame, and Place, with his whole Fortune, did depend upon the right Management of this Affair with *Isobel Lindsay*, and the close Conveyance thereof: He resolves therefore speedily to go to her, and finding her dampish and sad, he labours to cherish her, and renews again his Promise of Marriage to her, confirming it with many Oaths; yet restricting it with this Condition, That she disclose nothing of their unlawful Converse together; which she cheerfully undertakes, being erected with the Hopes of Marriage, which he promised to accomplish after, in some short Time after she was delivered.

Thus having secured her Secrecy by making that her Interest to be so; unto which he doubted not but she should be true: Yet he resolves he would not now disclose that Wickedness unto her, which he had a Mind to perpetrate the Honour of which Fact he feared
might

Mr. James Sharp.

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might so affright her Conscience, which was not yet so far past feeling, that she should give her Consent thereunto, seeing it did as much repugne unto Nature as Grace: Therefore he advises her to pretend some other Sickness, and to retire into her Chamber a Month before the Time; unto which none should have Access but himself and her Sister: For it was necessary some Woman should be put upon this Secret, and none was thought so fit as her own Sister. Poor Soul! she knowing nothing of his Designe, was willing to be disposed of as he thought fit. So when the Time of her Birth came, although there were no Assistent but her own Sister, yet she was safely delivered of a pleasant Child; the Pleasure of which she enjoyed but a very little Time: For this cruel Man, or rather unnatural Beast, casting off all Humanity, as well as fear of God, resolves now to commit that nefarious Act, which he had long before premeditate: Getting Notice that she was safely brought to Bed, it was a great Surprisal to him, hoping she might have dy'd in the Birth, consider-

ing how small Assistance she had therein, than which he thought nothing could have fallen out more happily unto him, resolving the Child should not long survive the Mother; thinking to hurry in their Graves all Memory of his atrocious Crimes. But although he dispatched the Child, as we shall hear, yet the Woman shall live, and have her Conscience so awakned by God, that when he is in his greatest Grandure, she shall not fear to disclose his Villany to his Face, when he is preaching before the whole Congregation. But notwithstanding of that you have heard, he comes in unto her with the Voice of *Jacob*, gratulating her happy Delivery, (although nothing did so much afflict him) yet we shall find him have Hands more rough, and a Heart more cruel than *Esau*. And although his Words were smother than Butter, yet Murder was in his Heart; and now having used his utmost Art of Dissimulation with her, pretending the tender Affection of a loving Husband, and shewing all Care to administer unto her whatever her Condition required. He suggests unto her,

her, That this Child (through her hard Labour) was so weak, that its Life would be but languishing; and that it would be rather an Act of Mercy than Cruelty to the Child, to rid it out of the World, and to shorten its Miseries therein, and withal there was no other Way to secure his Fortune (wherein her Happiness did now stand, who was to be his future Wife) than by taking away the Life of this Child; which would either be a living Witness of their Shame, and might some Time or other bring such a Scandal upon him, for which he might be deposed from his Office. and his Name and Fame utterly ruin'd as to the Future, so as he might not be in a Condition to marry, in Respect of the Want of a Livelihood. O! what of the *Serpent* is here? What wicked and subtile Suggestions are these which the devilish Man useth with this Woman? Yet there might have been seen a strange Reluctancy of weak Nature in this Woman against the taking away of the Life of her Child, who not having the advantagious Assistance of Grace, made her at Length

to succumb under this Temptation; the Strength of which lay here, That she must either be deprived of this weak Child, or of him, who could now bring her into a Condition above her Estate, and repair her lost Honour by making her his Wife, whom he had used before but as his Concubine. So that the Contest here being but betwixt Nature and Nature, corrupt Nature and sinless Nature (we mean her natural Love to her Child) corrupt Nature at Length prevailing, she is now determin'd to be a Consenter though not an Actor in this bloody Tragedy; which was all the wicked Man required: So that he becomes now his own Child's Butcher; and oh! Grief to think it! he takes his Napkin and strangles this innocent Babe, and buries it under the Hearth-Stones, (where probably its Bones may yet be found.) But now this Wretch triumphs in what he hath done, applauding his own Art and good Success; in thinking that the Security he had before this of her Secrecy, depended upon his own Promises of Marriage, that he had made unto her, which when he should break, it would expose him to

to the Danger of her clamorous tongue. But now seeing by her own Consent he had made her a Co-partner with him in his Crime, he thought the Security of her own Life would assure his, and oblige her to Secrecy; not finding himself obliged by that Promise of Marriage he had made unto her, further than it might serve his Interest: So that he now resolves to cast her at his Heels, prosecuting her with as much Contempt as before he had followed her with Affection, or rather with beastly Lust; So that the Hatred wherewith he hated her, was greater than the Love wherewith he loved her. But God laughs at him, who as he is a Witness to his Wickedness, shall in due Time discover it, and attack him with the Guilt of this horrid Crime of Murder, when he shall think himself securest, for such a Crime, and farthest above the Suspicion thereof.

But Mr Sharp (notwithstanding of his guilty Conscience, which now must have been exceedingly deadned, being seared with an hot Iron, if he had nothing of the Horrour of this Fact upon

upon it, which made him criminal before God) carried so before Men, as if the Tears of his late Repentance had proceeded from unfeigned Sorrow for his Sin (in striking Mr. *Sinclar*) and should have brought forth the Fruits of a new Life : But his Repentance being only artificial, and no Ways genuine and natural, as flowing from any Work of God upon his Heart, so its Fruits were answerable thereunto ; and had a Shew and Appearance, but no Truth nor Reality in them. And although this Man was at best but a whited Wall and painted Sepulchre, being inwardly full of Rottenness ; yet his Esteemation grew not only in the University, but with our best Ministers, whom he still much frequented with his Cases of Conscience, that he might appear to be the more serious Christian ; yet it is not to be doubted but he could have answered all his own Cases himself, which he was seeking Resolution in from others, as being only notional proceeding from his Head and not from his Heart, which was industriously done of him that he might induce

a good Opinion of his Piety, of which he affected the Name, for the Advantage he was to make of it, altho' he hated the Thing, (these Times giving as much Advantage to Piety, as these we now live in gives to profanity) but that he might the more ingratiate himself in the Favour of the Times, there is none appears more zealous for the *Covenant* than he, who not only very freely takes it himself, but commends it unto his Scholars (to whom it was administered at their Laureation) not only as lawful, but as a very necessary Duty, and the furest Defence Religion could have: So that now the Fame of this Man's Learning and supposed Piety, brings him many Scholars, whereof not a few were of the best Quality; and of these who are called *Primores*, who, when he had gotten any such, was observed to claw his Arm and fidge for Fainness; so itching a Desire he had always for Money, which while he coveted after, made himself err from the Faith, and shall pierce him throw with many Sorrows. And now thinking he stood firm in the

The LIFE of
 the good Esteem of the best discerning Ministers among us, because that holy Mr. *Rutherford* himself, when he came from *England*, hearing from others, what a Work had been upon the Heart of this Man (Mr. *Sharp* coming in the next Day to see him after he was come home) he embraced him, and said, He saw that out of the most rough and knotty Timber Christ could make a Vessel of Mercy. Yet after he was acquainted with him, he was the first that found him out, and professed he never liked that Work he was under, finding it but false and feigned; yet this Discovery which Mr. *Rutherford* made of him, did no Ways shake his Reputation with others of his Brethren, so fatally were they deceived by him. Only it procured Mr. *Sharp's* mortal Hatred, which persecuted this godly Man, even unto his Grave, as we shall afterwards hear.

But he resolves now to improve this Air of Favour that blew upon him from so many Airths, for his Promotion to a Kirk: Growing weary of the College, having no other Authority

thority there, but what the Laws gave him, nor other Rule but what he had over Boys; and aspiring to an higher Jurisdiction, finding, that in the Station he was in, he could not so well promote his ambitious Designs, he procures a Presentation from my Lord Crauford (by the Moyan of Mr. James Bruce Minister at Kingsbarns.) to the Kirk of Craile, which was then vacant, and had a great and good Stipend. This Man resolving to feed himself and not the Flock, was ay looking out for the fattest Benefice, which having secured, he thought there was no Difficulty to obtain the Office, his Gifts and Reputation he stood in amongst the Ministry being sufficient to carry him thorow his Trials, which he passed with some Commendation, and so was ordained Minister in that Place. Although there were some of the Ministers of that Presbytery, who seriously repented that they should so suddenly have laid Hands on this Man, whom they afterwards found to be a Wolf in Sheeps Cloathing. Yet the Covenant being administered to him at his Admission

mission to the Kirk, he took it very freely, this being the second Time he had taken it, but how he kepted it, we shall hear. He was not long in the Ministry when for some Discord Mr. *James Bruce*, his Neighbour Minister, who was a very honest Man, did discover him; and affirmed to many, That Mr. *Sharp* was not half a Year a Minister in *Craile*, till he found him to be covetous and given to lying. And hath oftentimes said, That it was the Thing he repented most, of any Thing he had done all his Life, that he should have procured that Presentation unto him. But the Kirk of *Craile* having a great Landwart Parish, and always before this two Ministers: for Mr. *Arthur Mortoun*, who was his Predecessor in this Kirk, altho' he was a Man of great Abilities, yet he found the Charge so great, that he would not enter there, except he go a Colleague, being willing to give a Part of his own Stipend to make up a Maintenance for another Minister, respecting more the Edification of the Church than his own Emolument, as

became

became a true Pastor of Jesus Christ, which throughout the whole Course of his Ministry he approved himself to be. But this Man coming to this Place while it was altogether vacant, as to both their Ministers (the one being removed by Death, the other by Transportation) having gotten himself presented to the whole legal Maintenance, he resolved they should rather want another Minister than he would give any Part of this his Stipend for his Maintenance ; thinking that less could serve them in Spirituals than could do him in Temporals. And indeed the Appetite of that People was no more blunt and dead as to the one, than he was eager and keen after the other : And altho' they were all served of him, who was so far from serving the Place of two Ministers, that he discharged not the Duty of one, being found to be an Idol and idle Shepherd, who had no Care to discharge any Part of the Duty of a faithful Pastor amongst that People ; yet there was little Complaint heard among them, so great a Plague was this Man unto them (which the Abuse

Abuse of the Gospel, they had heard from that faithful Servant of Christ Mr. *Arthur Mortoun*) might have procured, yet the Presbytery taking Notice of the Greatness of that Charge; did enjoin Mr. *Sharp* to represent it to the Magistrates of that Place, the Greatness of the Burden he was under, and what Necessity there was of one to take Part of the Ministry with him, which he was not able to discharge his alone; and to press them to give that Part of the Stipend, which they had always been in use to give unto the Second Minister, which, with what he was willing to give out of his own Stipend, (of which he had more than a Competency) might make a sufficient Competency for another Minister. He having expressed as much Sense of the Necessity of that People, as they could desire, and willing to give all Encouragement to another Minister in that Place, they doubted not but he would deal effectually therein: But they might have found themselves deceived, if they had looked narrowly into his Actions, for this Man dealt deceitfully

fully in that Matter, as he did in all other Things, for he made the Presbytery believe, that it stuck only at the Town, who were not willing to give any Maintenance to another Minister, that there was nothing done therein; whereas he never dealt effectually with them for that End, but so, as they understood well, he cared more for his own Belly than for their Souls; and that he was as unwilling that another Minister should come in there, as if he were to come over his Belly. But his Respect was grown so great amongst them at that Time (especially with Mr. Wood, with whom he contracted a most intimate Friendship, that was not broken off till near the Time he was coming down Archbishop of St. Andrews) that he easily satisfied them. Only Mr. Rutherford having found out the Unsoundness of this Man before, did suspect his double dealing in this Matter, and therefore still urged the Presbytery might appoint some to deal with the Magistrates of that Place for settling a Maintenance to another Minister there; which had no other Effect,

Effect, but the further exasperating of this wicked Man against him ; seeking ever after this, to bear down Mr. *Rutherford's* Authority in the Presbytery, who never yet used it for any other End, but for promoting of his Master's Interest.

But Mr. *Sharp* having, by his subtle and false Dealing, secured himself against a Colleague, affecting always, in every Station he was in, a sole Power ; being as unwilling that another in that Place should be a Sharer with him in a Equality of Power as Maintenance, satisfieing thereby no less his Ambition than Covetousness, we shall now find him casting off all Care of that Flock.

Wanting these Reproofs of his Laziness, that the Dilligence of a faithful Colleague might have given him, he doth in a great Part slight the Lecture, which, although he had not so much Power then as to prohibit, yet he did so practise it, as did signifie his very small Regard thereunto. And whether it be that the expounding of Scripture by way of Lecturing may increase too much Knowledge
among

Mr. James Sharp.

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among the People (which the *Prelats* as well as the *Papists* labours by all Means to bear down, as not consistent with the Interest of their Kingdom; which cannot subsist in the Light, and whose Authority is greatest, among the Ignorant and Profane) that this *Prelatick* Spirit carries such Enmity against the Ordinance of God, we shall not further search into it, but he is as infrequent in preaching as if he were already a Bishop. The People of *Craile* us'd to say, That he got a Chalder of Vittail for every Preaching he made in the Year, which yet might have been bought at a far cheaper Rate, for he had a Correspondent at *London* who sent him the newest printed Sermons, which before they were common he used to preach; for other Parts of his Ministry, he thought himself above them, for he was as great a Stranger to the Sick, Afflicted, and Poor, as he was frequent with them of better Quality, who could have fed his Belly; and whose Respect he sought only by Assentation, and not by a ministerial Deportment that respected their Edification.

But

But Mr. Sharp finding as yet such Strength and Harmony in the Church, that he could not promot his wicked Designs to the Ruine thereof: For although there were yet still a corrupt Ministry therein, yet these not having the Favour of the civil Authority, which as yet countenanced an honest Ministry, he did not think it his Interest as yet to join himself with them, who could not by themselves advance their corrupt Designs (the founder Part of the Ministry not being as yet divided, which might give Advantage to this *malignant* Party in the Church to join themselves to one of the Parts of the Division, as they afterward did; that they might suppress the other, and thereby so strengthen themselves as to ruine both) he resolves to lay his Designs more subtilly, and found them in the Estimation of the most eminent of our Ministers, for Zeal and Faithfulness to the Interest of Christ: That having either wrought or found Division among them, he might by their Authority be the better able to foment it, and work out his own Ends thereby;

by; which he shall find in a short Time, although not so soon as he expected: For he thought nothing could have fallen out more opportunely for his Designs, than the Engagement, commonly called, *The unlawful Engagement*, which was in the Year 1648. Although he shall not find it produce that Effect which he desired: For our Parliament raising an Army for the Invasion of *England*, endeavoured by all Means to have carried the Church with them therein, which they desired not so much from any Veneration they had unto the Church, as from a politick Design; fearing, that in Respect of the Influence that the Ministers had then upon the People, that if they got not their Concurrence along with them, it might by that Means be utterly crost and broken; which fell out accordingly. So that, the more effectually to induce the Compliance of our Ministers with that Engagement, our Parliament declares that they would prosecute the Ends of the Covenant therein: Which might indeed have shaken the Stedfastness of some
that

that were godly and true unto the Covenant, and would no Doubt have carried the whole corrupt Ministry along with them, (who sought but
• a Pretence to carry on their Designs) had not the Zeal and Faithfulness of some others, especially Mr. *George Gillespie*, interposed; not only for the establishing of their Brethren, who were wavering in that Matter, but for the fixing of them into a through Opposition unto that Engagement; which, notwithstanding of what was pretended as to the Grounds thereof, yet it being carried on by these who were no true Friends to the Covenant, and by some who were still in Opposition thereunto; and no satisfying Security given unto Religion, the whole Church was determined against it; the corrupt Party therein not daring to appear till they saw what Success it would have. But the Engagement being broken, and no Division apparent in our Church, Mr. *Sharp* (not finding the Time as yet fit to serve his Ends) resolves to serve the Times with a more strict Observance, knowing that the more he advanced his
Reputation

Reputation amongst the more zealous of the Ministry, he should be the better able to work his Designs when the Time should serve him. So that there is none now more severe in exacting that Repentance, which was enjoined by the Church, from the Engagers, and these that had Compliance with them, than he, exaggerating the Sin to the utmost, as implying Perjury, and importing the carrying on of a Design to the utter Ruine of Religion, whereby they were become so scandalous, as that they were not capable of Church Communion, until by their Repentance declared before the whole Congregation, they had purged it; and he is so impartial therein, that he causes Persons of the best Quality in his Parish, to make their Repentance publickly, but for a very small Compliance with that Engagement; desiring to have it thought, that *Malignancy* was such a dangerous Evil and Leaven to the Church, that the utmost Zeal of Ministers might well come short, but could not overreach it self in purging of it out. And

yet this Man had the Confidence to say to a Person of Honour, within these few Years, That he blest God he was always thought a *Malignant*; to whom it was replied by the same Person, That as that was not a Matter whereof he ought to glory, so it was false which he said: For I could get him the Man by the Hand who would aver it in his Face, that he was the first Man who had confirmed him in the Way of Independency, and that was Provost *Jaffrey*, who has since dy'd a *Quaker*. And now the publick Acknowledgment of Sins comes out, (in which were comprehended the Sins of *Apostacy* and *Covenant breaking*, whereof it was judged the Land was guilty by that Engagement) which he receives with the greatest Zeal, and keeps the Days appointed for publick Humiliation by the Commission of the Kirk, in his own Congregation, upon these Grounds. And who would have thought, that saw Mr. *Sharp* mourning for Covenant breaking, that he was but mocking God; surely if any had said so at that Time, it had been

been thought the Height of Uncharitableness. But now our Church sees it fit to enjoyn the Renewing of the Covenant throughout the whole Congregations of the Land (we mean the *League and Covenant*) as being the most effectual Way for confirming the Obligation thereof, upon the Consciences of People, and guarding against a further Defection in the Church, after the Example of former Times, for which there is none shews greater forwardness than this Man, who not only swears it himself, but makes the whole Congregation of *Craile* to be solemnly sworn thereunto, in all the Heads and Articles thereof; and in the Height of his Zeal pronounces that heavy Sentence against some, whom he saw withdrawing when he was about the Administration thereof, That they had no Part in the Covenant of Grace, who refused to come in under the Bond of this Covenant.

But what shall we think of his Grace, or his Interest in the Covenant of Grace, that having come in under the Bond of this Covenant,

which now he had taken at least thrice, has not only broken it, (by climbing up by very foul Steps to the highest Office of that Hierarchy in this Land, which he had so solemnly abjured, and thereby has made himself dreadfully perjured) but likewise doth persecute with deadly Enmity, such as hold fast the Oath of God in the Covenant: But *Apostats* prove always the greatest Persecutors, that they may thereby justify their *Apostacy*: And if we shall pass this Censure upon it, that there is no Consistence betwixt this Man's *Apostacy*, *Perjury*, and *Persecution* of the Church, and true Grace of God, we think we should not be justly censurable for the same. But the Splendor of his Gifts and Heat of his Zeal (which now carried him that Length, as ordinarily in Prayer to bless God that had brought down *Prelacy*, for otherways, says he, we would have had *Popery* ere now) makes him to be taken Notice of at *Edinburgh*, where he had begun even then to insinuate himself upon the Ministers of that Place, by whom he was frequently

employed to preach, in Order to a Call that was designed for him there, or rather, that he was ambitiously seeking but to be *reus ambitioſe beatus*; but a very ſmall Proportion, (although for it ſelf great enough, eſpecially in a Church-Man) among the Crimes of this Man.

However after he had gotten this Call, he ſeemed very unwilling to imbrace it, and makes all his Pariſhoners appear with the greateſt Inſtancy to keep him; although there was nothing he ſo much deſired as to be transported from ſo obſcure a Place (where he thought his Gifts was but like a Candle hid under a Buſhel) the Place where he was called unto being the chief City of the Kingdom; where he deſired to be, not only with Reſpect to his future Deſigns, (which he thought might be better carried on there) but alſo to his preſent Emolument, the Stipends of the Miniſters of *Edinburgh* being then Ten Thouſand *Merks*; yet he appears with the greateſt Modeſty and Seriousneſs to oppoſe his own Transportation, as being rather *ad Detrimentum*, than *ad*

majus bonum Ecclesia : And he alledges,
That although there be some suit-
ableness in his Gifts as to the Edi-
fication of a meaner Congregation,
yet it would be altogether unsuitable
and unfruitful in so eminent a Place,
where he should but fill the Room
of a Man that might be more useful
in the Ministry there than himself.
But this did but whet the Desires of
this People the more after him, who
thought now they should be truly
happy if they could get this Man to be
their Minister, who was of so great
Gifts, and yet had so much self-denial
and Humility, as that he desired ra-
ther to lurk in an obscure Corner
with a lesser Maintenance, where he
thought he might do good by his Mi-
nistry, than come to the most eminent
Place of the Kingdom, where although
he might have all worldly Encourage-
ment, yet could not attain the Ends of
his Ministry. O subtile Deceiver! what
Artifice doth this Man use here, as
well to make his own People fond on
him, (whom he would make believe
that he loved them so dearly, that he
preferred the Good of their Souls to
all other Things, and that nothing
but Death should part them) as to

make the other interceded the more eagerly for his Transportation? But where was this humble Modesty in him, that he now pretends unto? when he thrust himself into the New College of St. *Andrews* in the Year 1661 that he might get the Degree of a Doctor of Divinity there; which yet he sought not so much for it self, but in order to a higher Promotion in the Church, which he had then made himself sure of, intending to ascend gradually thereunto, and procured the famous and excellent Mr. *Rutherford* (who was Principal in that College) to be sequestered from his Office, who yet was not so much afflicted from what he suffered, as from what he saw of Ruine unto the Church from this Man, of whom he had long before foretold.

But to return to the Town of *Edinburgh*, insisting with that Earnestness in their Suit for Mr. *Sharp*, to be their Minister, that after it was rejected at the Presbytery of St. *Andrews* and Synod of *Fife* (who were as loath to part with him, as if he had been a Jewel; but his Price shall fall with many of them, and they shall find that he was but a counter-

fit Jewel, or many Years pass) it is now brought by an Appeal before the General Assembly, where the Town of *Edinburgh* prevails and gets him transported, by an Act of the Assembly, to be one of the Ministers of that Place; which Sentence was never yet made effectual, not by the Fault of *Sharp*, (who needed not be drawn, being always so souple as to run after his Preferment and Profit.

But by the Occasion of the War that fell in shortly after, by *Cromwel's* Invasion, and a further Discovery that was made of this Man, which so cooled the Affections of the Godly in that Place to him, as that they never insisted further in this Matter; at which he took so great Displeasure, that there was one in that City whom he judged to have given the chief Cause of that Slight which he thought he had received, that felt the Effects of his vindictive Spirit many Years after, being chiefly instrumental in the Sufferings he fell under after the Year 1660.

But our Army being broken at *Dumbar*, occasioned a great Division
and

and Breach in our Church, which we shall not meddle with further than may serve to illustrate the Matter in Hand; but as it had many bad Consequences, so it served chiefly to raise that Man to that Height of Power and Greatness in which he now stands; who finds it his surest Interest to join himself to that Part of the Division who had the Generality of the corrupt Men in the Ministry on their Side, being commonly called, *The publick Resolutioners*, as the other Part of the Division were called *The Protestors*; which were Names that were used too too factiously by some, yet subtilly improved by him for suppressing these who adhered to *Presbyterian* Government on both Sides; and raising up again that *Prelatick* Interest in the Church, that for several Years had been very low; for after that our State had been broken by the prevalent Power of the *Publick Resolutioners*, were strengthened against the Brethren of the *Protesting* Way. That Party then prevailing in our State, in whose Favours these *Resolutions* were given, and when

now the *English* Power was settled amongst us, it was thought necessary by the *Resolutioners*, that there should be some Man of their Way frequently Resident at *Cromwel's* Court, to appear there for the Interest of the Church, although in a divided Representation, when yet there was no Difference betwixt them and the *Protestors* anent any Point of Doctrine, Worship, Discipline or Government of the Church, the *Resolutioners* being impugned rather in the *Hypothesis*, than *Thesis* by the *Protestors*

But Mr. *James Sharp* was the Man pitched upon for that Employment, as we shall afterwards hear.

After that fatal Defeat of our Army at *Enderkeithen*, which necessitate his Majesty with the remnant of the Army to enter into *England*, to make a Diversion of the *English* Forces here. A great many of our Nobility and Ministers were taken at *Elliot*, by a very sad Surprizal (amongst whom Mr. *Sharp* was one) who were all carried Prisoners to *London*; but we shall find he shall not be long a Prisoner there: For although he used Re-

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Religion for other Purposes, yet it could not serve him to suffer, nor did he ever intend to use it for that End; for altho' he was a Divine by Profession, yet he practised more that Principle of Matchivels (that Religion is to be pretended but not intended, this bringing Prejudice and that Profit) than any Precept in the Word of God; so that now ruminating upon the best Expedient for procuring his Liberty without consulting his Brethren, Conscience, or Religion therein, he thinks it might easily be effectuate if he should take the *Tender*, which if he might obtain upon no harder Terms, he thought he should purchase it at a very easie Rate: And indeed this Man hath made no other Purchasses but what he hath acquired by his treasonable Practices, both against God and the King But this *Tender* (including a plain Renunciation of Monarchy, in the Person of His Majesty and His Successors) all honest Subjects refused, as being contrair the Oath of Allegiance, and unto the Oath of God in the Covenant; yet Mr *Sharp* makes

no Bones of it, but takes it; although he had the Impudence to call Mr. *Jenkins* (an *English* Minister) a Knave, upon the Occasion of one who was inquiring for him, in the Year 1661. who had been of his Acquaintance at *London*: And wherefore is he a Knave? say they. Because he took the *Tender*, says he. If he took the *Tender*, say they, it was when his Life was in Hazard: But what will you say to the Man who took the *Tender*, when his Liberty only, and not his Life was in Danger? Which Discovery coming from a Person of Quality, whom he did not think had known so much of his Knavery, was very pricking, and made him bite the Lip; finding that the Disgrace he had intended to rubb upon Mr. *Jenkins*, did much more reflect upon himself *And thinkest thou this, O Man, that judgest them who do such Things, and doest thou the same, that thou shalt escape the the Judgment of God?* But the Tongue of this Man is no Slander; neither can the Assertion of a Man so infamous for lying, affix any Tush upon the Name and Fame of Mr. *Jenkins*, whom,

whom, it is like, he did malign for a Discovery that he might have made of his false and treacherous Dealing, in order to the Trust he had there from the Presbyterian Ministers in *Scotland*. But now being at Liberty, he insinuates himself upon these of the Independent Way, and gives them Hopes he will be of their Judgment; who being in greatest Favour at that Time, he found it his Interest to make his Friends; being now become so pragmatick, as that he knew to apply himself unto every Person, and to speak their Language, and make use of them so as might conduce most for carrying on his Designs. But notwithstanding of what he hath done, he loses nothing of that Respect he had with his Brethren, who were yet Prisoners, whether it was that they knew not upon what Terms he had obtained his Liberty, or that they thought it fit to dissemble their Knowledge thereof, I shall not determine; but a young Wife calls him home, for he had married but a little Time before he was taken Prisoner.

And I hope it shall not seem, or be found impertinent to this our History,

story, to give a short Account of this Match, and of the Conditions of this Woman to whom he matched.

Mr. *Sharp* resolving to marry, (fearing a publick Scandal through his Unchastity in a single Life) his Ambition and Covetousness prompts him to propose Suit to Persons, who in Respect of their Birth and Portion, were far above his Quality, of which not finding Success, it caused much Disquietment in him; the which one *Isobel Hunter*, *James Moncrief's* Wife in *Craile*, perceiving, who was his great Tutorix, she encourages him, by proposing Marriage unto him with *Helen Moncrief*, a Daughter of *Randerstoun's*, and undertakes to be the Maker thereof; which Proposal he entertains with great Complacency, and very freely promises her the half *Merk* when the Marriage should be made. So that enquiring no more after this Person, but what respecteth her Youth, Beauty, and Portion; for finding these, he thought she was sufficiently qualified, not desiderating any Thing else in her. So that *Isobel Hunter* knowing how to please him,
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depaints the Beauty and Youth of this Maid, as if she had been describing another *Venus* or *Diana*; which so warmed his Affections, that although she had had less to say as to her Portion, he was now sufficiently determined to prosecute that Suit, yet what she had to add concerning that, did wonderfully excite his Desires to have the Match effectuate, for she tells him, that besides she had a Portion provided to her of her Father, of which she could not be wronged, there was more than Probability for it, that she would be a large Sharer in her Father's Estate, of which the Event shewed she was not deceived; although this was procured rather by the Subtility of this Man, than her Merit; whom he afterwards married; who, finding his Father-in-Law highly displeased with his Children, especially with his Sons, (who indeed were very profligate and debauched Persons, who yet possibly might have been reclaimed, if they had found more Mildness in their Father,) he did all he could to foment it, and at length drew it to that Height, that the
Father

Father disinherited his only Son whom he had then alive, and devolved his Estate upon Mr. *Sharp*, which (after he was Bishop) he sold to *Pitmedden*, getting more from him than Ten thousand *Merks* above the true Value of that Estate, or what any other could have given him, by the Procurement of Mr. *Alexander Balsour*, *Pitmedden's* Brother, whom the Bishop engaged in that Bargain, to be more his, than his Brother's Friend, by promising to promote him to the next vacant Bishoprick: So that, whether Mr. *Alexander* put a greater Cheat upon his Brother, or the Bishop upon him, it's hard to determine, whom, when he had served his Turn of him, he utterly slighted.

But to return from whence we have digressed: Mr. *Sharp* being exceedingly well pleased with what he had heard of *Helen Moncrief*, both as to her Person and Portion, he now instructs *Isobel Hunter* to propone his Suit unto her with the greatest Advantages, that either Wit or Art could use to render his Suit acceptable: So that getting a Return of as much Acceptance

ceptance as he could desire, the Marriage is in a short Time consummate; which gave Wonder to some, who knew no more of him than what appeared, that this Man (who pretended then to so much Piety) should have shown so little Respect thereunto in his Match. But this Woman is so nottourly known, that she needs no special Character from us, yet certainly they were not unequally yoked, for if she was openly prophane, he was much more so covertly; and if she be an ordinary Swearer, Tipler, Scold, and Prophaner of the Sabbath Day (as it were easy to make out) so he had other Vices that doth overballance these, of which he cannot yet purge himself; who if he find not his Table so well ordered, suitably unto his Grandor (of which his Wife had not yet learned the Art) he can quietly bid the Devil take her, whispering it in her Ear, which was overheard by a Servant standing at her Back serving at the Table: And *James Duncan* his Chamberlain can declare what his Carriage was to him on a Sabbath Night, who, (without

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Regard to the Holiness of the Day) calling him to give an Account, not of his Sermon, but of his Intromission with his Benefice and Estate, he broke out in such inordinate Passion (which hath been often fatal to him on that Day) because he would not charge himself with more than he had intromitted with, that he took him by the Cravat, thinking to have strangled him (and indeed he was not to serve his Apprentiship in that Art) and bad the Devil take him, which was all the Blessing he got from the Bishop that Night. But we must leave him here, and prosecute his Story in Order.

Having now come home, he was the first Minister in all *Scotland* that left off praying for the King; and indeed he was so loyal a Person, that he did all he could to weaken his Majesty's Interest among his Subjects, and to discourage them from attempting any Thing for his Restitution; by extolling the Power of the Usurper above Measure, affirming that *Cromwel's* Stake was so called in, that all *Europe* would not pull it out, and

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and vilifying His Majesty in such fort, as if he would have eradicate that natural Reverence and Respect that was in the Hearts of all true Subjects towards His Majesty's Person, calling Him *Charles Stewart*, and poor Man he wished He had Bread, intending and expressing thereby only Contempt and not Compassion to His Majesty in His Sufferings. So that having now renounced his Allegiance to the lawful Magistrate, he falls in with the Usurpers. intending no less Usurpation upon the Church than they had made upon the State: unto which, the broken Condition thereof gave him no little Advantage, for finding the civil Government reduced again to a single Person, he hoped that the Divisions which were in the Church might resolve likewise into a Change of the Government to *Prelacy* again; especially considering, that although *Cromwel* while a private Man did oppose *Prelacy*, yet now being intruded into regal Power and Dignity, he hoped he might be induced to restore it again, upon common Maxim which had been generally received
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in the Reign of the two former Kings, being much inculcate by ambitious Church-Men, *No Bishop, no King*: But this Maxime being no less inconsistent with true Divinity, than with true Policy; (betwixt which there is no Discrepancy) as inferring the holding up of a Government in the Church no less contradictory to the Institution of Christ, than Inclinations of the People) produced very tragical Effects in these Kingdoms: Which this Man endeavoured by all Means to have re-acted, by driving that same Design of *Prelacy* with *Cromwel*, which he afterwards most treacherously effectuate. And indeed Mr. Wood (who had an Excess of Charity to Mr. Sharp, and who was so far from taking up an ill Report of him, that for a long Time he would not believe Truth, when it was reported of him) did affirm the Truth of what we have here inserted, when he had searched more narrowly into his Actions.

But that he might the more effectually follow his Designs, he now procures a Commission from his *Presbyterian*

Merian Brethren of the Publick Way, for agenting the Affairs of the Church at *Cromwel's* Court, and gets an Angel imposed upon every Minister of their Judgment for defraying of his Expences in that Negotiation; for which there were Collectours appointed, who got their Collectour-Fee well pay'd them in the first Synod Mr. *Sharp* kept after he was Bishop, who doth not remember them there amongst his Friends, notwithstanding of what Service they had done to him therein, but very freely deposes them, with these whom he looked upon with greatest Indignation and Contempt. But if we might inquire, without giving offence to these (unto whom if we give any, it's without our Design) What could have determined so many Ministers, that otherwise were wise and godly, to have reposed such Trust in this Man, who had given little Proof of his Faithfulness or Fixedness to the Interest of Christ amongst us, and of whom there was already made some Discoveries of his Unsoundness, both as to his Principles and Practices? We think the high Dissem-

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Distempers of the Time had no little Influence therein, which induced such Practices and Prejudices, that so blinded the Judgments of many, that neither Persons nor Things (with Respect to the Interest of Christ) were so clearly discerned, as otherwise they might have been: For notwithstanding of all his subtle Insinuations, (by which he had many Persons Admiration) high Professions, and great Undertakings for the Government of the Church, this Man might have been found out, if partial Respect to the Interest of a Party had been laid aside, and his Actions searched into, even in Order to his Commission, to be a most dangerous Enemy, although a pretended Friend. Who made it his Work to make such a Representation of the State of our Church, as might further exasperate the Parties divided, and cast such an *Odium* upon the Government unto Strangers, as if it were no less inconsistent with it self than with the Civil Power, which if once he could have perswaded *Cromwel* of, he thought he was fair to have carried

ried his Design. But so great was this Man's Credit with these from whom he had his Commission, that although there was none joined with him therein, yet they would receive no Information anent his Actions but what he gave himself; and when his Lies, Falshoods, and Misrepresentations of the State of our Church was informed of, besides his base Flatteries, by which he crept into Favour with the *English*, that he got his Brother to be made a Justice Clark, who, from being *Swintoun's* Domestick Servant, was made an Officer of State, at least had that Office which was before that Time, and is yet reckon'd amongst the Offices of State. But the *English* knew for what they granted these Favours; which it is not like, was conferred upon him for his Service done unto his Church and Country, but for some treacherous Acts against both; we say, what was informed of him anent these, was looked upon as unjust Aspersions cast upon him by these who were prejudiced against him upon the Account of the Publick Differences; and there was

was no little Pains taken to vindicate him from the least Reflection that was made upon him at that Time.

And so miserably were some infatuate with him, That when Monk wrote down, in the Year of God 1660. to a Person of Quality, "That
" Mr. *Sharp* was not the Man he was
" taken to be, and that he feared he
" should be found not only *Prelatical*
" but *Jesuitical*. It was not at all believed, but ordinary Discoveries of this Man were not improven for guarding against his treacherous Dealings, to the Ruine of the Work of God in this Land, and involving of us under his Wrath and Displeasure, and all these Miseries we have both seen and felt; since God did in a very extraordinary Way, not long before this Time, make a Discovery of him by a godly dying Child (the Son of a faithful Minister of this Church) who having throw the whole Time of his Sicknes sweetly affected his Hearers with what he expressed of his Sense of the Love of God to him through Jesus Christ, whom he delighted much to commend, and with whom

whom he seem'd to be ravished,
breathing out still fervent Desires af-
ter him, which caused much Admi-
ration in all that heard him, to see
the Grace of God ripening so early
in a Child that was not Nine Years
old; and here it was that the Scrip-
ture was fulfilled, and that Paradox
unfolded, That *the Child shall dye an
hundred Years old*: But this Child a-
wakening one Day out of Sleep with
a great Cry and Weeping, it was
asked at him, What ailed him thus
to cry? He answered, " That he
" was troubled with Mr. *James Sharp*,
" whom he saw in a terrible Manner,
" being represented to him with a very
" Gasty Look, having upon his
" Forehead written, *The Wrath of*
" *GOD, The Wrath of GOD,*
" *The Wrath of GOD*, Which asto-
nished all that heard him: From
which some did conclude, " That
" GOD did give Warning by this
" Child, that there was some Work
" in this Man's Hand, and wherein
" he should be chiefly instrumental
" that should bring great Wrath u-
" pon this Church and Kingdom, and
D " that

" that he himself should have such
 " Marks of the Displeasure of God
 " set upon him, that thereby he should
 " be as much known to be the Child
 " of Wrath, as if it had been written
 " with legible Characters upon his
 " Forehead, and that it was thrice
 " repeated, it gave the more Assu-
 " rance.

But Mr. *Sharp* fearing that his Pres-
 byterian Brethren (for now he is at
London) finding nothing effectuate
 for the Advantage of the Church, in
 his Negotiation with the *English* Pow-
 er, might recal his Commission, which
 was so lucrative to him, having there-
 by not only his Stipends going to the
 fore at home, but a Supply of Mo-
 ney, that saved him not only for ne-
 cessary Expences, but for more extra-
 ordinary Spending; which his Excess
 and Intemperance made likewise ne-
 cessary to him, and that he was sub-
 ject to such Excesses, as are inconsi-
 stent with the Moderation that be-
 comes a Christian, far more a Mi-
 nister. We think this particular In-
 stance, besides others that might be
 given, will sufficiently make out the
 Truth

Truth thereof, which he cannot deny. He being invited by a *Scotch-Man* at *London* to Dinner, where were present likewise Collonel *Lothian*, *Henry Wilkie*, who is now Conservitor, and one *James Forrest*, a Merchant, all *Scotch-Men*: After Dinner they ran to that Excess, that they drank 60. Healths, besides other Drinking, of which, it seems, Mr. *Sharp* had his large Share, for he was so intoxicate therewith, that he lost all Sense and feeling; so that *James Forrest* was forced to hire a Coach (for which he gave half a Crown) and did cast him therein like a Beast, and carried him to his Chamber.

Here we find God bringing to Light this Man's Works of Darknes; although it is not to be doubted, but yet there is much more to be discovered than what is yet known of his Wickedness; but *there is nothing hid that shall not be discovered and revealed.* And therefore that he might continue his Commission, he adviseth his Brethren of the Danger that threatened the Government of the Church, (which he called ordinarily, *The*

Ark of God) thinking hereby to make his Service more necessary unto them, although it had no such dangerous Enemy as himself, and withal intimates how necessary his Abode would be there for a Time, for obviating these Dangers; whereby he easily obtains a Prolongation of his Commission, which was that he so much desired, having thereby such Time and Trust, as gave him all Advantage for betraying that Interest: For whatever he did, or committed to do in Execution of that Trust, and Prosecution of his Commission, it received always a good Construction from his Brethren, who saw his Actions no otherwise, but throw that false Mirrour he held up unto them, which represented the most crooked things straight. But what could have imported so great Danger unto the Church, as the intrusting the Concernments thereof unto this Man, who traiterously sought the Ruine thereof; for while he was under Commission, and had undertaken to act for the Interest of the Church as it was then established, he kept Correspondence with the
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Enemies thereof, and was communicating Counsels, and making Contrivances with them for loosening the Pins of *Presbyterian Government* (as afterward he used toward it) even then when he himself pretended to be a great Pillar thereof: But what Account he gave unto his Brethren, of his Negotiation, they themselves best know; and we shall not further search into it, only it seems they were well satisfied and had no Doubt of his Fidelity and Fixedness to the Government of the Church; for they sent him up to *London* the third Time (for he had been twice up before, and stayed there several Years, in *Oliver* and *Richard's Time*) in such a Juncture of Affairs as threatened great Danger to the Church, where, by a sad Catastrophe, he shut up all his Negotiations in a palpable and apparent betraying of his Trust, to the utter Ruine of the Work of Reformation in this Land.

For Mr. *Sharp* having oft laid his Nets and not catching what he had been long seeking or fishing for (finding the Waters growing now more

muddy) he promises himself a more sure Fishing; and ere it be long, we shall find him sacrificing to his own Net, and burning Incense to his Dreg, because by it his Portion is made fat and his Meat plenteous. And indeed this Man, although he bare a Spiritual Office in the Church, minded only Earthly Things; and making his Belly his God, applied himself only to such Arts as were subservient thereunto, which we shall see him use with great Success. *Richard* being forced to resign the Government, the Usurpers fall all in Confusion, their Councils being distracted, their Armies were turned one against another; for *Monk* with the Army in *Scotland* declared for the Rump Parliament, against the Council of Safety then sitting at *London*, marched into *England* with his Army against *Lambert*, whose Forces deserting him at *Newcastle*, gave the Victory into *Monk's* Hands without one Stroke stricken; but *Monk* not having declar'd for the King, that he might the better secure the Kingdom under the Power of the Usurpers, in his Absence had caused

a very considerable Number of Persons (in some Shires) of the best Quality, to subscribe a Letter, which had Obligations of equal Import to the *Tender*; which when this was reflected upon afterwards, by some who thought they might have merited a good Construction, who, altho' they could not comply with the Courses of the Times, yet had shown a Tenderness towards His Majesty's Interest, as that they had refused to receive it upon the greatest Hazard or Advantages; of which they could not purge themselves, who charged them with so great Disloyalty, because of their Non-conformity. Who instead of being approven thereby, for their Loyalty, had it said unto them, *That they were Fools that refused the Tender, and Knaves that kept it*: Importing, That it was only carnal Interest that ought to determine the Conscience, as to the taking or keeping of Engagements; and that a Man could not be both wise and honest: Which Divinity (if it may be so called) Mr. Sharp not only practised himself, but advised the same to others, being the great State

The LIFE of
Casuist at that Time; but such Divinity became such a perjur'd Divine as Mr. Sharp.

But although Monk had not given any Assurance before he went from Scotland, that he intended to bring home the King, for ought that ever we could learn, or found made out, resolving to act in relation to His Majesty, as his Interest should determine him: Yet whereunto these Confusions did tend, it was easy to resolve; for Monk finding the general Inclinations of the People running toward the King; and these for whom he had declared were become jealous of him, and were designing to lay him aside; who yet were not of Power to support themselves, resolves to bring in the *secluded Members* again, who still adhered to the King, upon the Grounds of the *Covenant*. And indeed the first Act they pass, after they were set down, gave some Specimen of their Inclinations and Designs: For they ordained the *Covenant* to be set up in the Parliament House, and in all the principal Churches of *England*, which gave such an Alarum unto

unto the *Prelatick* Party, that they never left off plying of *Monk* (amongst whom was concurrent our *Mr. Sharp*, for he was now at *London*) until he caused that Parliament dissolve it self, and a new Parliament be called; and then it was apparent unto all, that the King should be brought home without any Conditions, or Restrictions in Order to Religion; which, (what Danger that did import thereunto) what followed, and since does sufficiently declare; but by what we have heard, we may see what Ground our Church had to fear an Innovation in Religion, and what Necessity there was of some Application to be made unto His Majesty, that our Reformation in *Doctrine, Worship, Discipline, and Government*, as it was then established, might be maintained; and the rather, because the greatest Enemies thereof were now prevalent and in Power. But what Fatality ruled their Councils! and how much were they deserted of God? that where, notwithstanding *Mr. Sharp* had not effected any Thing for the Good of the Church,

Church, in all his former Negotiations, and was become so elated with Pride, that (except for his own Ends he deferred Respect unto a few) he looked on all the rest of his Brethren with Disdain; that yet they should not more Advert unto this proud Man's Designs, nor consider the Importance of the Trust they now gave him, upon the right or ill Management of which, the Standing or falling of our Church did depend, as the Event sadly proved.

But now we come to see in what Order, and how subtly he insinuates himself upon this Trust: *Mr. Douglass*, *Mr. Forrest*, and *Mr. Wood*, with some others of the greatest of our Ministers, in an extrajudicial Way, having met together with *Mr. Sharp*, in order to the chusing of some of their Number, that in Name and Behalf of the Church of *Scotland*, might make an Address unto His Majesty, as well to congratulate His happy Restauration, as to signify what loyal Affection they had ever carried towards His Majesty's Person, even during the prevalent Power of the Usurpers amongst

mongst us; and with all Humility to represent unto His Majesty, how necessary they thought it would be (for confirming the Affections of His Subjects unto Him, in this Kingdom) that His Majesty should declare His Royal Will and Pleasure for maintaining the Reformation of Religion, in *Doctrine, Worship, Discipline, and Government*, according to the standing Laws of this Kingdom, which had been ratified by His Majesty in open Parliament; and the *Covenants* so solemnly sworn unto, as well by King as Subjects, which they could not think, but His Majesty would keep inviolably: especially considering, what a supervenient Obligation the LORD had now laid upon Him, to perform what he had vowed unto GOD in these *Covenants*, by turning the Hearts of His Subjects and People unto Him, and bringing about His Restitution so extraordinarily. But Mr. *Douglass* having gravely discoursed, and at great Length to this Purpose, did likewise press the Necessity of this Address, as well from the common Duty they owed unto

unto the King, as unto the Church; the eminent Danger of which, the Insolency of the *Prelatick* Party (who were already begun to triumph as if they had obtained the Victory) did sufficiently demonstrate. It was very fully assented unto, no less by Mr. *Sharp*, than the rest that were present. But it being to be resolved, Whether one or more should be employed in that Commission? Mr. *Sharp* was very prompt to adduce Reasons in the Negative, as to this last Number of the *Attentive*; not doubting, but he himself should be the Person; fearing if there were any other joined with him, his treacherous Dealing might be discovered, before he could bring his Design to Perfection.

But to determine them the more as to the Choice of himself, he forgeth a Letter, as if it had been from *Monk*, and tryts it so, that it should be delivered to him while he was with the rest of his Brethren at this Meeting: Wherein Gen. *Monk* writes to him, *That he desired much his Presence with him, and that therein he might be very serviceable to the Church,*

as well as in promoting of His Majesty's Restitution. Having opened and read this Letter privately to himself, that he might seem to take away all Cause of Jealousy, he communicates it very freely unto his Brethren; who finding this Letter tristed so appositly to the Purpose for which they were met, they thought God was thereby designing the Person unto them, and as it were, especially calling Mr. Sharp unto this Imployment, whom they found otherways sufficiently qualified for the same, in Respect of his being so much exercised, and having so great Experience in Affairs; besides having this Advantage beyond others, that he had special Favour and Respect of Monk; whom, it was thought, he might much influence for the Good of the Church. (but we have heard what Character Monk gave him) so that without any Hesitation, they all concur to perswade Mr. Sharp to accept of this Commission; whom yet they found apparently very unwilling thereunto, (using such Artifice as he had always practised in such Cases) pretending not only

ly that there might be others found of greater Sufficiency for this Employment than himself, but likewise, the many Occasions he had had from his Charge, should plead an Exemption unto him from this Service; professing that the Care of his Flock lay so much upon his Heart, that he had no Freedom to undertake an Employment that might abstract him so long from them, as this was like to do: (But what deep Hypocrisy is here! Was there any Thing he so much desired as this Commission, or that he so little cared for as his Flock?) But the more averse he seemed to be, the more pressing his Brethren were upon him to accept; undertaking to supply his Charge in his Absence, and to discharge all Ministerial Duties therein; so that at Length he seem'd to be prevailed with, rather by his Brethrens importune Desires, and as having removed, by the Offer they made, that (apparently) conscientious Scruple that stood in the Way of his Acceptance, than from his own Inclinations: Which yet if they had not determined him more to Ambition
and

and Covetousness, than to Uprightness and sincere Dealing, he might have given a better Account of his Commission than he did.

But now having accepted, Mr. *Dowglass* takes him solemnly engag'd as before God, his Angels, and his Brethren that were present, That he should deal faithfully in this Commission, imploying himself to the utmost of his Power, for procuring the Maintenance of Religion, as it was then established; and if he found himself unequal to such a Province, he should crave the Assistance of some others of his Brethren therein; and should give Advertisement as he had Occasion, how Matters stood in Relation to the Church, that they might the better know how to order themselves therein.

Being thus engag'd, as we heard, that he might be dispatched the sooner for his Journey, some few of their Number, upon their own Credit, borroweth a Sum of Money for defraying of his Expences (because the Collection could not so soon be gathered in, which had been the usual

nal Way of supplying him with Money formerly) which yet afterwards they were forc'd to pay without any Relief, seeing no other Effect or Fruit thereof, but the enabling of this Man to purchase to himself the Archbishoprick of St. *Andrews*; with a treacherous selling of the true Interest of the Church, which (as we have heard) he was so deeply engaged to promote.

But although he was impower'd by his Brethren to buy the Truth and not to sell it, yet he had another Bargain than they knew of, or were privy unto; for before this he had a Meeting with the Earl of *Glencairn*, the late Lord Chancellour and others, at *Dinbeg*, at *Creichy's* Burial, where he offers his Service for the overthrow of that Interest, that now he had undertaken to act for, and was intrusted with a Commission, and furnished with Money from his Brethren for that Effect: Which received that Acceptance, that my Lord *Glencairn* wrote to the King, recommending Mr. *Sharp* as *Episcopal* unto him, and as a Person fit to serve his Interests in
the

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the Church, for the restoring of *Pre-lacy* again therein. And indeed it is like His Majesty should not have known him otherways under this Character, having been for so many Years Agent for the *Presbyterian* Cause, and was still in Commission for prosecuting that Interest, which thus he shamefully betrays.

But ere long we shall see him lay aside his *Presbyterian* Cloak, which covered but his Knavery, and put on his pontifical Gown. But we must follow him to *London*, and then over to *Breda* unto the King, and see what Method he uses to accomplish his Treachery.

And indeed, he took his Measures at *Dunboug*, in Conformity to which he exactly walked: Coming to *London*, he finds *Monk* tossed with Tides of contrary Factions, which then ran impetuously, not knowing where to fix or cast Anchor: Sometimes he inclin'd to satisfy the *Presbyterians*, to bring home the King with Conditions for the Security of Religion, with some Obligation upon him to satisfy the Ends of the Covenant; and had
come

come that Length therein, That in the first Draught of a Letter he had written to the King, he puts His Majesty in Mind of His Obligation in the Covenant, which letting Mr. Sharp see, thinking it would highly please the *Presbyterians* (not knowing as yet that he was driving another Interest) he found he did not relish it, aledging, That His Majesty would not take it well, if he should not himself first declare his Sense he had of the Obligation of that Covenant; and that it might seem beyond the Duty of a Subject to restrict His Majesty further than he saw fit to bind himself: So that he prevails with Monk to delate these Words in his Letter, relating to the Covenant: And yet he assured the *Presbyterians* (to whom he was not yet discovered) that he had secured Monk as to that Interest And indeed they reposed the greater Trust in him, because he was Commissioner from the Church of Scotland; and did very freely communicate Counsels with him, whom yet he utterly betray'd, discovering all their Counsels to the *Prelatick* Party, and rendering them

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them altogether ineffectual: So that giving Notice to the *Prelatick* Party how wavering and unstable *Monk* was, they never left plying of him until they had determined him according to their Desires. So that now having all Incouragement from the present State of Affairs, to bring his treasonable Designs to a good Issue, he goes over to *Breda*, that he might make Application to His Majesty, not doubting but he would make his Commission as acceptable unto him, as the Letter (mentioned before) would render his Person gracious unto His Majesty. That after he had gotten Access to His Majesty, " He
" gratulats that happy Juncture of
" Affairs, in the Name of the Church
" of *Scotland*, that had so united the
" Hearts of his Subjects unto Him,
" that His Majesty might now take
" peaceable Possession of his Right,
" from which he had been so long
" excluded; and have those Arms
" for his Defence and Guard, which
" had been so long imployed in Hostility against Him: And withal (he
" said) he had in Commission to signify

" nify unto His Majesty, That the
 " Church of *Scotland* was no more
 " joyful that His Majesty should now
 " be restored unto his People, than
 " they were hopeful He would re-
 " store that antient Government of
 " *Prelacy* unto the Church again, un-
 " der which they had enjoy'd so long
 " Peace and Prosperity; having been
 " groaning under (these Years by-
 " gone) such Tyranny and Confusion,
 " which they could not look upon
 " otherways, but as the sad Effects
 " which that Change of the Govern-
 " ment had produced amongst them:
 " And although (says he) there may
 " be some Ministers in that Church,
 " who may yet struggle for the holding
 " up the Idol of *Presbytery* among them,
 " being so far engag'd in Opposition
 " to *Prelacy*, yet they may think
 " (*salvo honore*) they cannot make a
 " Retreat: But as these may be easily
 " taken off, by promoting them to the
 " same Dignities in the Church that
 " they seemed to be so much against:
 " So others that are more irreconcil-
 " able to that Interest, and upon
 " worse Principles, will be the fit
 " Object

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“ Object of your Majesty’s Justice,
“ who by inflicting deserved Punish-
“ ment upon a few, the rest may be
“ brought under a more loyal Obe-
“ dience.

But Mr. *Sharp* having discoursed to this Purpose, had a gracious Acceptance or Audience of His Majesty, who yet refused his Answer and Dispatch, until he himself should come to *White-hall*. Only there were some that had this Reflection upon it, That they were glad to find His Majesty’s Subjects in *Scotland*, in a better Temper; and to treat more now as becomes their Allegiance and Duty, than when they treated with His Majesty in this Place, in the Year of God 1650. And although His Majesty was glad to restore *Pre-lacy* to that Church again, yet he was better pleased, that it should be done upon their own Desire, than other-ways; being in a Manner suplicate by Mr. *Sharp*; in the Name of the Church of *Scotland*, for that End.

But how far he betray’d his Trust herein, is very palpably discovered, by what we have heard was given him

him in Commission from his Brethren, in Order to this Address; and that he dealt treasonably against the King, in informing so falsely anent the State of the Church of *Scotland*; and in giving him such bloody Instigations against his true Subjects, we hope His Majesty will at Length find out, if he has not already discovered, by the tragical Effects that *Prelacy* has produced in that Church. But after His Majesty was come to *White-hall*, having received the Congratulations of the *Scotch* Nobility, who flocked to Court to renew their Allegiance to Him: He did not now begin to think upon settling the Affairs of the Church of *Scotland*, relying most upon what Information and Advice he gets from Mr. *Sharp* therein, who is now become a great Favourite, being looked upon by His Majesty, as a Person of that Authority and Influence in that Church, as that he was able to effect what he had undertaken, to bring the Church of *Scotland* to a due Conformity to *Prelacy*: And His Majesty was the rather induced to think so, in Respect he was the only Per-

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Person they had imployed to agent their Affairs, and represent their Desires unto him: And for a Reward of his Service, he gets a Promise of the Archbishoprick of St. Andrews, and Primacy of Scotland.

But a Change of the Government being determined, it was now to be advised what Way His Majesty should bring it in: Whether by the Authority of the Church themselves, by calling a *General Assembly*, and obtaining a Resignation of that Authority and Jurisdiction they claimed to themselves, in the Hands of the Bishops? Or by His Majesty's own proper Authority? These that were for the first, advised it upon these Grounds, It would conciliate a great Deal of more Respect unto the Office that it should derive its Authority from, and be introduc'd by an Ecclesiastick Power: And the Example of King *James* being adduced, who was a wise Prince, who introduced Bishops this Way into the Church, they thought should have great Weight: And if the Church of Scotland stood not worse affected to Prelats, than Mr.

Brown

Sharp

Sharp had informed of, they thought His Majesty might with more Advantage obtain His Desires this Way, than the other. But notwithstanding hereof, Mr. *Sharp* is of another Judgment, and advises His Majesty very positively, to use His own Authority more immediatly for the restoring of *Prelacy* again unto that Church; alleging, *That it was good striking the Iron when it was hot*; and to take the Time, when his Subjects were in that Heat of Affection towards him, and when the Confusions. and Oppressions they were under, were yet recent to impose that Government upon them, for then they might be be more pliable unto His Will, than afterwards they might be found to be: And although there were many Ministers in that Church (*Prelacy* being once set up) that no Doubt would be brought to a Compliance herewith, thro' the Temptation of a Livelyhood; unto whose Vote it would be very unsafe to refer it, seing even such might be made use of by factious Spirits, to make a Party in a General Assembly to withstand *Prelacy*: Whereas if it should

should be brought in otherways, and as it were, by a Surprisal upon them, the Designs of all such might be rendered ineffectual, by the breaking up of all Church Meetings, that were not authorized by the Bishops; and the discharging of all extrajudicial Meetings, under highest Pains: But this Advice taking Place, there is a Parliament indicted by His Majesty, in Scotland, to sit down the 1st of Jan. 1661. and Middleton is appointed to be Commissioner for the same.

But in the mean Time Mr. Sharp procures a Letter from His Majesty, to the Presbytery of *Edinburgh*, to be communicate to the rest of the Presbyteries; wherein He promises to maintain the Government of the Church, as it was established by Law; and the Authorities of the *Assemblies* at *St. Andrews* and *Dundee*, &c. (which were the controverted *Assemblies*) and to call for Mr. *Dowglass* and others, to take their Advice in Matters relating to the Church, which yet was never done. But what Mr. Sharp designed by this Letter, is very

98 *The LIFE of* **The** *obvious,* which was as well to take the *Presbyterians* off their Ground, and make them secure of any Danger they fear'd, in Order to the Government of the Church, until the Act Recissory was past, as to commixt them one with another, and make the *Presbyterians* depose the *Presbyterians*, under the Name of *Protestors*, that the *Prelatists* might have the less ado; unto which, he thought, His Majesty taking the Patrociny of these Assemblies, should have engag'd them, as likewise he thought, by this Letter to come fair off with his *Presbyterian* Brethren, as having thereby effected what he had undertaken in his Commission; making his Brethren fain of nothing; and abusing His Majesty, to palliat his own Treachery.

But *Middleton*, who was not upon the Contrivance of this Letter, hearing thereof, was much surpris'd, exclaiming against Mr. *Sharp*, as the greatest Knave in the World, as having undertaken to His Majesty, to get *Prelacy* received in the Church of *Scotland*, and yet had induced him to write such a Letter, as imported a
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Declaration of his Will to maintain Presbyterian Government; but while he is in this Discourse, in comes Mr. Sharp, of whom he enquires, What he mean'd by this Letter he had procured His Majesty to write to the Presbytery of *Edinburgh*? Unto whom he answered, There was no abstruse Meaning, nor any thing therein, that might give just Cause to his Lordship to offend at, for, says he, your Lordship is going down Commissioner to the Parliament of *Scotland*; and is instructed by His Majesty to rescind the Laws made in Favours of the Presbyterian Government, or that stood against Prelacy: So that when your Lordship has past the Act Recissory, it will then be clear, that Government His Majesty is oblig'd to maintain by the Letter; there being then no other Government established by Law but Prelacy. Which Answer received, made *Midletoun* admire the egregious Knavery of the Man, which yet while it was used for promoting the common Ends they both aimed at, he easily dispenced with it; although afterwards, Mr. Sharp being

installed in the Archbishoprick of St. Andrews, finding him souple and false in his Dealings, in relation to the differences that was betwixt the Earl of Lauderdale and him; he was so incensed against him, that he said, He would try if he could depose an Archbishop: But being himself deposed from his Office, he left that Power to his Successor the Earl of Lauderdale, who used it against Burnet Archbishop of Glasgow, whom he hath since restored again, rather in *odium tertii*, than from a special Favour he carries unto so pitiful a Prelate.

But Mr. Sharp being come home with His Majesty's gracious Letter, had a good Acceptance with many of his Brethren, especially the Presbytery of Edinburgh, who thought they had obtained thereby, as good Security for Religion, as the *Englifo* has of their Privileges by their *magna Charta*; so as they judged it worthy to be laid up in a Silver Box, and did return a Letter of hearty Thanks to His Majesty, for His gracious Favour exprest in that Letter

Mr. James Sharp. for
to the Church of Scotland: And af-
ter the Example of the Presbytery
of *Edinburgh*, the like was done in
other Presbyteries and Synods, the
Letter being communicate unto them:
But there are some Things that pass
in the Synod of *Fife*, which sat at
that Time in *Kirkaldie*, (where Mr.
Sharp was present) in Relation to
that Letter, that's worthy the noticing.
After it was agreed upon by the
plurality, that a Letter of Thanks
should be returned unto His Majesty
in communi Forma, it was much prest
by Mr. *John M'Gill*, Mr. *Alexander*
Wedderburn and some others, That in
that Letter mention should be made
of the *Covenant* unto His Majesty, as
that Bond, which as it did oblige
both King and Subjects unto God,
so it did firmly tye them one to an-
other; and that as true Loyalty is
founded upon true Religion, so His
Majesty should find them most loyal
unto him, that were most religious
unto God: But this awakening Mr.
Sharp, he rose up, and had a long
Discourse, where after many oblique,
yet sharp Reflections on the *Covenant*,

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Discourse, where after many oblique,
yet sharp Reflections on the *Covenant*,

he alleg'd it would be unseasonable and ill taken of by His Majesty to make mention thereof: And besides, he said, there was neither Man nor Minister in *England* that would own that *Covenant*. (except Mr. *Asb*, an old Man, whose one Foot was in the Grave) Whose Judgment at that Time was of so great weight, that it did determine the plurality of the Synod thereunto; unto which, notwithstanding the Persons above-mentioned, and some others, did much reclaim upon very weighty Reasons, as seeing more of his Knavery than others did: Yet it was mentioned by some, that Mr. *Sharp* should be removed, which being done, they proposed that he should have the publick Thanks of the Synod, for his Faithfulness and Pains taken in the Affairs of the Church; which likewise was carried, and Mr. *George Hamilton*, the Moderator, was ordained to give him Thanks accordingly: Who not giving him Thanks so ample as was desired, he was again removed, and the Moderator enjoined to give him greater Thanks; who yet did not answer

swer the Expectation of the Person thanked, nor others, for he was as straitned in them as before: But the Synod dissolving, Mr. William Row came and took Mr. Sharp by the Cloak, at the out-going of the Door, and asked at him, How he could be so impudent as to affirm a Thing so notoriously false, in the Face of the whole Synod, that there was neither Man nor Minister in England that owned the Covenant, but Mr. Ask, seing Mr. Croston had come out in Print for the Obligation of the Covenant, of which he could not be ignorant? Unto which he gave no other Reply, but that he knew Mr. Croston, a little knackity Body, just like Mr. Henry Wilkie.

But Mr. Sharp resolves to keep on his Disguise (which yet was a Covering, narrower than that he could wrap himself in it) until the Act Recissory was past in Parliament, and he himself placed Professor of Theology in the new College of St. Andrews, with the Title of Doctor, which was not a Degree that used to be conferred in our Church, as be-

ing inconsistent with that Parity, which ought to be among Church Officers; which he sought only as previously necessary to his future Dignity, not intending here to terminate his Ambition, far less to exercise the Duty which belonged to that Office, altho' he forgot not to take up that Years Stipends, who yet never taught one Lesson for it. But now it pleased him well, that he had the Title of a *Doctor of Divinity* by his Office, which he thought might gain him the greater Reputation of his Learning, and so might recommend him the more to the *Primacy*, and in the mean Time it served him as an Ornament in that Place he was now advanced unto, being appointed or officiating as His Majesty's Chaplain; as likewise, he thought hereby to triumph over Mr. *Rutherford*, who had still opposed his Entry into the College, where he himself had been Principal for many Years, with great Fame, (who now being broken with Sickness and Sorrow, for the Ruine of the Church that he saw approaching) he took a great Pleasure to afflict
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and persecute, having first procured him to be confined in his own House, and his Book called *Lex Rex* sentenced to be burnt, as it were, before his Eyes, it being done in St. Andrews where he lived, the Provost of the Place intimating the Sentence to him, before the Execution thereof; and then himself to be staged upon the Account of that Book; all which Contumelies he patiently endured, only he told those of his Brethren that concurred in his Inauguration, who were induced thereto, (partly through his Threatnings, partly through his Flatteries) and would have had his Consent for receiving of such a Snake in a *Gremio Academicæ*; That he wondered they should have desired such a Thing of him, seeing they knew his Judgment of that Man long since, whom he was so far from thinking fit to instruct Youth in *Theologie*, that he looked on him as *Satan's* chief Instrument for the Ruine of the Church of *Scotland*; giving very free Warning unto his Brethren, that this Man they were now seeking to promote, should ere it were long,

trample upon their Necks that were his Promoters: the Truth whereof they found verified in a very short Time; for this Man by a monstrous Ingratitude, was no sooner installed Archbishop of St. *Andrews*, than he turned out the whole Ministers of that *Presbytery*, which consisted of Twenty three, of which himself made one, although the most unworthy Member of that Society; excepting only Three old Men, viz. Mr. *David Forrest*, Mr. *George Hamilton*, and Mr. *Colin Adam*, Non-conformists, whose Ministry was yet an Eye Sore to him; and four Conformists, viz. Mr. *Andrew Honyman*, Mr. *Walter Comrie*, Mr. *Alexander Edward*, and Mr. *Robert Wilkie*, three of whom he afterwards advanced to greater Benefices and Dignities in the Church; commending themselves to him by the like Vices of Prevarication and Perjury, by which he himself had been raised.

But because we have here Occasion to make mention of Mr. *Andrew Honyman*, we hope it shall not be found beyond our Scope, nor impertinent

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finent to the Subject in Hand, to give a short Touch of this Man's Rise and Progress, especially considering what a near Resemblance may be found betwixt this Man's Life and his, which we have in some Part delineat: And although by some they may not be thought lovely in their Lives, (except blackness be taken for Beauty) yet 'tis like, they may think themselves injur'd, if therein they should be divided, and indeed they seem to run the same Fate, and to be such inseperable Companions that the one cannot be shot at, except the other be hit, the one being the other's Martyr.

Mr. ANDREW HONYMAN was born in St. *Andrews*, of mean Parentage, which yet gave him not such a Disadvantage as to his future Promotion, as the Place of his Birth gave him Advantage thereunto: For although his Father was but a *Baxter* to his Trade, and of small Means, yet living in an University Town, he easily got his Sons bred at Schools and Colleges, dedicating more than one

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one Scone of the Baking unto the
Muses, for he had made all his four
Sons Scholars, who were afterwards
all Ministers, yet such as might have
profited the Common-wealth more in
following their Father's Trade of Bak-
ing, than they have done the Church
in following the Ministry; being
themselves as Cakes unturn'd, neither
raw nor rosted, and as unfavoury Salt
that's profitable for nothing, but to be
cast out unto the Dung-hill. But
Andrew his eldest Son, after he had
past his Course in *Philosophy*, gave
great Hopes he might be useful in
the Church, both in Respect of the
Pregnancy of his Spirit, and his ap-
parently good Inclinations unto Piety;
so that these who were more zealous
for the Good of the Church, finding
themselves concern'd in the breeding
of this Youth, (he himself not ha-
ving Means to follow forth his Studies)
did gather a Collection among them-
selves, which they imploy'd for the
tabling of him with Mr *Henderson*,
who was then Minister of *Leuchars*,
and whose House was an Academy,
wherein that grave and profound Di-
vine,

vine, did as well endeavour to inform the Judgments of Youth in sound Doctrine, as to form their Manners with a suitable Practice thereunto, no less by his Example, than Precept; asserting and vindicating the *Doctrine, Worship, Discipline, and Government* of our Church, from the late Corruptions and Pollutions thereof, and the *Popish and Prelatick* Party of that Time. But what a Bird this was, of whose Breeding there was such Care taken, the following Actions of his Life will sufficiently discover unto us: For Mr. *Honyman* had another Design in going to Mr. *Henderson's* House, than they had who placed him there, who respected mainly the Good of the Church therein, and the Accomplishment of this Youth for the Service thereof; whereas he designed thereby some carnal Interest, thinking by Mr. *Henderson's* Favours, the more easily and quickly to attain some good Benefice, wherein indeed he was not deceived; for in a short Time he was placed Minister in the *Ferry Partan-Craig*, Assistant to one Mr. *Samuel Cuninghame*, who was after-

afterward deposed for Insufficiency, and whose Daughter he married, who proved a very naughty Woman, but sutable enough unto the Man. But he was not long there, when he was transported to St. Andrews, and colleagued with Mr. Blair, Mr. Wood, and Mr. Rutherford, in the Ministry of that Place, although a most unequal Yoke-fellow to so great Labourers; the Brightness of whose Gifts did utterly darken and obscure his, which was ay dry and lifeless, and no otherways edifying, than by exercising the Patience of his Hearers, who found this Man rather lying as a Burden upon the Work of the Lord, than that it was any Way promoted in his Hands. But it was not long before that Spirit that lusteth to Envy, did begin to discover it self in him, not enduring that his Brethren should have more Estimation and Following among the People, than himself, who yet that his Ministry might not become altogether ineffectual, (how little soever of Personal Merite he had) did put all the Respect they could upon it; which
yet

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yet did not so cure the Canker-worm of this Man's Envy, but that still the excellent Gifts and eminent Graces of these Men were like Pricks in his Eyes. But Mr. *Honyman* thinking, that in following the Way of God he should still continue poor and obscure; for although he had a considerable Stipend, being a Thousand Pound Scots a Year, and well pay'd him, yet through his Wife's drinking, and his own gormandizing, it could hardly serve to maintain him: He resolves therefore to espouse the *Malignant* Interest, laying his Accompts, that if that Interest prevailed, although he should not have such popular Applause in the Church as others, yet he should thereby be promoted to some greater Benefice, if not Dignities therein; his Pride and Poverty thrusting him forward to all the mischievous Ways that he afterwards followed, of which in the End he shall reap no other Fruit but Infamy and Ruine. But this Man was still wavering, and being a double minded Man, was unstable in all his Ways, and like the Needle in the Compass,

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was never fixt, but when he airted towards *Malignancy*, that being the Pole he always pointed at: But the first Discovery that he made thereof, was at the *Engagement* 1648. (for this Man, like a true Son of *Amalek*, lay in Wait against the Church, to fall in with her Enemies when she was at the weakest) where in a Lecture he had at that Time on a Lord's Day, he applied *Meroz's* Curse against them that came not out to help the Lord against the Mighty, unto these that withdrew their Assistance from that *Engagement*, asserting the Lawfulness thereof, although it was declared unlawful by our Church, and is commonly so called unto this Day, which so stirred the Zeal of Mr. Wood, that in the Afternoon being to preach, he took that same Text, and refuted what he had said; yet the bad Success of that *Engagement* was more powerful than any Argument, to make him retract his Opinion; for he no sooner appeared for that *Engagement*, but he past from his Compearance again; who although he was clear to preach for it, yet he resolved not to suffer

suffer for it; for *Honyman* could be any Man where his Interest and Advantage lay; and yet was no Man, nor at no Time of any Truth or Honesty: But now he lyes close, and darts as a *Hare* in her Seat, until the *Eclesiastick* Censures were past, that were used against Ministers that had Compliance with that *Engagement*, and does not appear again until the Divisions that brake out in the Church, gave him Encouragement, and then he makes a greater Discovery of what Spirit he was of, than before, by the Reflections he had against Mr. *Rutherford*, wherein he shewed that his Nature was not answerable to his Name, and that he tasted more of Gall and Wormwood than of Honey, and in the Temper of his Spirit was more bitter than sweet: But we shall not be more particular in what relates to his Carriage at that Time, wishing that these Divisions were as much quenched, as they seem now to be quieted, fearing that by raking into their Ashes, they might yet gather Heat; only we may say that such corrupt Men as this, became then
more

more bold to vent what had been long lurking in their Breasts; for whatever they profess for *Presbyterian Government*, *Antichristian Prelacy* was the greatest Idol they worshiped, who yet while they found it not safe to profess their Devotions thereunto, made it their Work to stain their Reputation, and to weaken their Authority in the Church, so far as they were able; whose Zeal and Faithfulness to the Interest of Christ, made them despair of ever being reconciled to that *Romish Hierarchy*, or to any *Malignant Course*, that might introduce it. But after the 1660 Year of God, we shall find Mr. *Honyman* in a great Heat of Zeal for *Presbytery*, but presently grows so cold again, so that he never recovers Heat until he was in a hot Bishoprick again: And indeed we shall find it as hard to reconcile this Man unto himself, as to reconcile his Practices either with Truth or Honesty; for after Bishops were restor'd in *England*, he comes unto Mr. *Blair* and gets the Loan of *Blondel* against *Episcopacy*, which when he had read, he comes back again

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again to him with the Book, and said, He blest God that he had read it, for now he was fully confirm'd of the Unlawfulness of *Prelacy* in the Church; and within a little after, goes unto the Pulpit, and calls *Prelacy* a Plant not of God's planting; and asserted that his tender Plants never grew under the Shadow of that Shrub; and, says he, ye may call us Men of profligate Consciences, and spit in our Faces, if we should contradict, either in our Preaching or Practice, what we have here asserted. And yet in the first Sermon he had at St. *Andrews*, after he was a Bishop, he told the People, that he had been seeking Light in that Controversy, while they were sleeping, and that he never studied the Government of the Church before, but in his Practice had been carried away with the Spot of the Time. But what a poor Off-come was this, to a Man that had lived Twenty two Years in the Practice of *Presbyterian* Government, and to so great a Divine as Mr. *Honyman* would have been thought to be, to profess so great
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Ignorance, and Neglect of the Government of the Church (till that Time) which he was so solemnly sworn to maintain: But according to his own Judgment, he must be a Man of a debauched Conscience, that makes so little Conscience, either of Lying or Perjury. But although the People should not spit in his Face, (which yet if they should do, we think they could not be culpable, because *Volenti non fit Injuria*) yet we doubt not but God will rub Shame on him, and on all such who have made such a shameful Defection from God and his Truth. But if we should enquire, where he found that Light he was seeking? Sure we are, he found it not among his Books, nor in his Study; for when he had resolved them all, and brought in others, he found nothing in them for *Prelacy*, but according to his own Confession was the more confirmed against it: But we can tell him, if he will admit the Truth to be told him, that he found not his new Light at Prayer, for *Prelacy*, nor at his Devotions with God, (in which he was at best but superficial)

ficial) but at a Conference he had with Mr. Sharp at *Balmungy Whins*, who was at that Time travelling through the Country, to make *Preslatick Profelites*, and had trusted him there; where he came, not fenced with Iron, (with which they had need to be, that would handle *Thorns*) or guarded with the Grace of God, that would be keeped from the Touches of the evil one; but with a Heart as void of the Fear of God, as filled with Covetousness, which disposes him upon the first Offer of a Temptation, to close with Mr. Sharp, and join Issue with him; whose Heart *Satan* had then filled to betray the Church of God, which Treachery he was now carrying on: So that Mr. *Honyman* running greedily after the Errour of *Balaam* for Reward, having only in his Eye the Wages of Unrighteousness, does forget what had past but a little Time before, betwixt him and Mr. Wood, in Mr. *Blair's* House, where Mr. Wood telling Mr. *Blair*, he was going to *Edinburgh*, and it is like, says he, I may have a Bishoprick in my Offer; which it seems

seems he spoke only to try this Man, whose hollow Heartedness, upon good Grounds, was then begun to be suspected, (for that Mr. Wood would never have accepted of a Bishoprick, the Testimony he left at his Death against Prelacy, doth sufficiently bear Witness) but Mr. Honyman looking stedfastly to him, says, *If you accept of a Bishoprick, I wish you worry upon the Bones of it*: Yet he himself makes now no Bones to swallow the Archdeanry of St. Andrews, and afterwards the Bishoprick of Orkney: but it may crow in his Crop; and what he has so easily swallowed down, he may vomit up again: But he is no sooner a Bishop, than he begins effectually to bite, before he could show his Teeth, when he had no Mind to bite; as in the last Presbyterian Synod that sat at St. Andrews, which was raised, he being appointed to draw up a Supplication, to be presented to the Parliament, against the bringing in of the Bishops to this Church again, he drew it up with that Sharpness, that some thought it not fit to be made use of, (which yet

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yet were clear for the Thing) until
the Truth was taken out of it. But
he soon casts his *Presbyterian* Teeth,
and in their Sead there grows in Swines
Tusks, with which he does not only
bite but tear the Memory and Fame
both of the dead and living, that
owned, or owns that Interest he had
now forsaken, in his virulent Pamph-
let, called, *The Survey of Napthali*,
both first and second Part thereof; the
first Part being come out, God does
as it were, beat the Penn out of his
Hand, by a Bullet that lighted on his
Arm, or Wrest; which was as little
intended against him by the Shooter,
as the Arrow that lighted betwixt the
Joints of *Abab's* Harness, was in-
tended by the Man that drew the Bow
at a Venture. But we shall not fol-
low this Man's Life any further; yet
we hope this Digression shall not be
found altogether unprofitable, seeing
thereby there is a Discovery made in
more Instances than one, what Sort
of Men our chief *Prelats* are; and
by what Means they have been raised
to these high Dignities in the Church,
which

which they now exercise with so much Pride and Tirrany.

BUT now we must return to Mr. *Sharp*, who yet carried a fair Face with a false Heart unto his Brethren, until he was (as we have heard) placed in the new College of St. *Andrews*; but then knowing he had no more use for them, he utterly slighted them, this being the last Time that ever he met *Presbyterially* with them, for now he is for the most Part at *Edinburgh* attending the Court, wherein all that was done for the overturning of the Government of the Church, he was a chief Adviser and Contriver; and yet he works so under Ground, that he thinks to have his Mine sprung, and all the Work of God amongst us in a Rubbish, before he were discovered: And therefore before the Act Recissory past, he comes to Mr. *Wood*, and tells him, that there was such an Act to pass in the Parliament to Morrow, (when he knew there was neither Time nor Means to give any Demure thereunto) and seems to be as much surprised

prised therewith, and as deeply affected therewith as he; But this is not the first Time that he had abused the Ingenuity and Goodness of this worthy Man, as his Letters unto Mr. Wood (which yet may be published to his Shame) will discover more fully; in one of which, written from London, before he came down with His Majesty's Letter, he says, *There is a Devilish Design a working here, for the Overthrow of Presbyterian Government, but he hoped it should be crushed in the Bud.* And yet he himself was the Devil and Master-worker therein. But Mr. Sharp can both burn and blow, and act Scotland's Part as well when he transforms himself into an Angel of Light, as when he appears in his own Hew and Colour: For who would have thought that he had been actively concurring in this devilish Design, (as he calls it) of which he would now seem to make a Discovery, and insinuate his own Opposition thereunto; but it was only that he might blind the Eyes of this honest Man, and so the more securely and safely bring his Designs

unto Perfection; which now he had brought that Length, that he was less careful to walk with such Caution, as formerly he had done; seeing that by the Act of Parliament, rescinding all Laws standing against *Prelacy*, he thought the Door was so opened thereunto, that the greatest Enemies thereof could not now shut it: So that before this, he had commonly given it out, that the Church stood in no Hazard from *Prelacy*, and that the greatest Danger was from *Erastianism*. Yet now he begins more openly to traffick for the *Prelatick* Interest, (as we touched a little before) going throw the Country, and tempting even some of the most eminent of our Ministers, labouring to seduce them into the same *Apostacy* with himself; who although he did not prevail with these, whose Faith did not fail them in this Hour of Temptation; being determined, throw the Grace of God, rather to follow *Moses* his Choice, than *Demas* his Practice: Yet he had Success answerable unto his Desire with many; some of which, partly through the Hatred they had unto Christ's Go-

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Government in the Church, which was rather concealed than cancelled in them, during the Time of *Presbytery*; and others throw the Love they had unto the World, although they got not greater Benefices, yet to keep these they had, more easily induced to a Conformity with *Prelacy*. But while he is not yet so much discovered unto all, but his Fame rather obscured and darkned, throw secret Whisperers, the *Presbytery* of St. Andrews sends over to Edinburgh Mr. Colin Adam, and Mr. Henry Rymer, two of their Number, to confer with Mr. Sharp anent the Danger that threatned the Government of the Church; which was not done so much from any Confidence they had then of his Honesty, (the Suspicion whereof was become every where flagrant) as to search out this Man who walked in the Dark; for he always hated the Light, lest his Deeds should be reprov'd; who yet found not such Difficulty to find out his bad Practices, as to get Access unto him, to charge him with them; for he always shunned meeting with them; and al-

though he sometimes appointed Time and Place for meeting with them, yet he always mistrusted and disappointed them; being conscious to himself, that the Work he was about was such, as he could neither justify it before God nor Man; and especially he shunned meeting with these who knew more particularly than others, how high his Professions, and deep his Managements were for maintaining the Government of the Church, Covenant, and Work of Reformation, which he was now secretly undermining. But Mr. Rymer got such Information of him here, that if his Brethren would have receiv'd it, (their Charity should not have been so much abused, and they might have shunned a Snare they afterward fell into) by his continued Dissimulation; which yet made that Use of it himself, that he never afterward gave him his Countenance, nor Concurrence in any of his Designs, which he did so deeply resent, that he was the first Minister he deposed, after he was Bishop. But after he was discovered more fully, by such Practices as we have heard, the

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Presbytery of St. Andrews hearing he was in *Crail*, sent again two of their Number unto him, Persons of greatest Authority and Gravity among them, viz. *Mr. Robert Blair*, and *Mr. David Forrest*; who might signify unto him, what deep Impressions they had of his treacherous Dealing with the Church; and to give him warning of the Wrath and Judgments of God hereby incurred; which if it had not Effect in reclaiming of him, yet they had thereby discharged their Duty, in testifying against his abominable Treachery: Who when they came near to *Crail*, met *Mr. Sharp* riding off the Town; and 'tis like enough, having heard that they were coming unto him, had thought to have made a Diversion, but having recounted with them, he very dryly offers to go back; which they were willing to accept of, that they might have the better Opportunity to discharge their Minds unto him; who when they were come unto his own House, *Mr. Blair* did begin with great Weight to expostulate with him for his subtle and false Dealing with his

Brethren in betraying of them under Trust; who having made Shipwrack of Faith and a good Conscience, and had made Sale of the Interests of the Church he had been intrusted with, for a fat Benefice and the proud Title of a *Prelate*; and withal did recount unto him at Length, what Judgments of God had fallen upon, and what tragical Ends they had made, who had been Archbishops of St. *Andrews*, ever since our Reformation from *Popery*, (whom he knew he was to succeed unto) whose Usurpations upon the Church yet had not such aggravating Circumstances as his now had: And after he had laid out his Sin fully unto him, he denounced the like Judgments, if not greater, to fall upon him and his, if he did not repent, but persist in such Courses and Ways as he now walked in.

But Mr. *Sharp* did boldly deny that he had done any Thing against his Commission: But Mr. *Blair* told him, that they were more upon his Secrets than he knew of; and that there was nothing they had charged him with, that they could not easily make out:
Then

Then he disclaimed all Commission he had from them: Upon which Mr. Blair parted shortly with him, uttering these Words as his last Words unto him, (and indeed they were the last Words that ever he spoke unto him) *That he left him upon the Wrath and Vengeance of God.* And where Mr. Blair left him, there he is yet to be found, *heaping up Wrath against the Day of Wrath, and revelation of the righteous Judgments of God.* But Mr. Forrest going out with Mr. Blair, thinking to have gone away with him, found his Horse convey'd away by Mr. Sharp's Means, who used a constraining Violence with Mr. Forrest to keep him with him all Night; whose Kindness was but as the Kisses of an Enemy, which are Deceitful; so that fore against Mr. Forrest's Will, he carried him in, and in a Manner forcibly detained him with him that Night; for knowing the Sweetness of Mr. Forrest's Disposition, he thought by his feigned Kindness so to have born in himself upon him, as thereby to have drawn him into a Snare; but Mr. Forrest was better fixt, than

that by his Flatteries he could be removed from his Stedfastness: And although his staying there that Night was rather his Suffering than his Sin, yet he disallowed himself as much therein, as any other could do; for as he had little Peace in his Abode there that Night, so what he met with on the Morrow from Mr. *Sharp*, made him many a Time wish he had been in another Place; for Mr. *Sharp* coming in unto him in the Morning, as he suposed from his Devotion, where instead of Serenity and Calmness of Spirit, that such an Exercise might have induced, he found him under a great Perturbation, and that he was more affected with Fury and Rage, than with any other Passion, and it seems reflecting on what Mr. *Blair* had spoken to him the Night before, his Conscience was so gall'd and irritate thereby, that most abruptly he uttered these Words to Mr. *Forrest*, Was there ever heard such peremptory and positive Speaking, as Mr. *Blair* had last Night? it was unsufferable, it was intollerable; tell him from me, says he, he shall not stay

stay long in that Place: He meant, in St. Andrews, which was the Archbishop's Seat: And indeed he was as good as his Word, for in a short Time thereafter (Mr. Blair foreseeing the Sufferings and Trials that the Church was like to fall under, throw the Introduction of Prelacy) was labouring by his Doctrine to strengthen his Hearers against a Defection from the Truth, and their sworn Duty, notwithstanding of what Sufferings they might meet with in Adherence to the same: And therefore took for his Text the 14. Verse of the 3. Chap: of the first Epistle of Peter, *But and if ye suffer for Righteousness sake, happy are ye:* And in Prosecution of his Doctrine, he proponed a Question, *Whether suffering for Christ's Government in his House, was a suffering for Righteousness sake?* Which he answered affirmatively, and gave the Grounds and Reasons thereof: Which being heard by one Mr. William Barclay, who resided at St. Andrews; who had been a Minister, but was deposed many Years before that for Malignancy and Compliance with Montrose.

(Although before these Times, there was no great Hazard that this Man should have told any Tales he heard in the Pulpit, for he used commonly to sleep as sound in Time of Sermon, as if he had been in his Bed; although he was an ordinary Hearer of Mr. *Blair*, Mr. *Rutherford*, and Mr. *Wood*, whose powerful Preaching did never pierce his Ear, far less his Heart; but after he saw the Times begin to change, then he begins to rouse himself up, to be a watchful Captor, rather than Hearer of this worthy Man; lying in Watch to catch, what by a perverse Construction, and false Representation, he might make use of, rather to the Preacher's Hurt and Prejudice, than his own Edification) So that presently after this Sermon, he goes down to *Crail* to Mr. *Sharp*, and informs him, that Mr. *Blair* had preached seditiously against His Majesty's Government in the Church: Which was gladly received of Mr. *Sharp*. And although such Men as Mr. *Barclay* might have expected Favour enough of Mr. *Sharp*, who being to thrust
out

out the whole godly Ministry in this Church, was to fill their Rooms with such as he and worse; yet this Service doth engage him to hasten his Reposition to the Kirk of *Falkland*, out of which he had been justly deposed in our best Times: And although there was another placed in his Room, who conformed, yet he transported him to make Room for this Man. And although *Sharp* had resolved to eject Mr. *Blair* out of *St. Andrews*, as we have heard, (knowing he could not establish his Kingdom of Darkness in that Place, until he had put out this great Light: For the Holiness, Deepness of Knowledge in the Things of God, Gravity, Authority and Faithfulness of that excellent Servant of Jesus Christ, was no less tormenting than hateful unto this unclean Beast, who thought his Seat was polluted, until he had purged out this worthy Man, and all such therein, who could have no Fellowship with his unfruitful Works of Darkness, but would rather reprove them) yet he was glad of this Occasion, whereby he thought he should

should get Mr. *Blair* removed from *St. Andrews*, and himself should not be seen in it, nor the *Odium* thereof lye upon him; resolving not to appear as an open Accuser, but rather to act as a secret Informer, and Instigator against Mr. *Blair*, whom now he caused to be summoned before the Committee of Estates for seditious Preaching: And how Mr. *Blair* was handled there, through *Sharp's* Procurement, is nottourly known; who although there was found nothing proven against him, worthy of any Punishment, yet to make the Archbishop's Seat void against his Entry thereunto, it was found necessary that he should be confin'd to *Innerask*, within four Miles of *Edinburgh*: Yet this did not satisfie Mr. *Sharp's* Malice, for if he had gotten his Will, Mr. *Blair* had been indicted of high Treason; against which, his Innocency should not have been a sufficient Defence, against the inveterate Malice of Mr. *Sharp*, to the Prosecution of which, the Times then gave him so much Advantage. But Mr. *Blair* continued under his Confinement (which

(which afterwards was changed from *Inverask* to *Kirkaldy*, and from that to *Coufstown*) until the Day of his Death; leaving a sweet Savour of Christ wherever he came; and to shew how contented he was under his Sufferings for Christ and the Gospel's Sake, he used to say, *That he would not change his Condition with Sharp's*, (who then was in his greatest Height of Power and Grandour) *although he might have to the Boot, as much Gold as might lye betwixt them.* But what Impressions Mr Blair had of Sharp at his Death, it will appear from what he was heard to utter in Prayer to God against him, saying, *LORD rub, rub, rub Shame upon Sharp*; which may be as well understood to be a Prediction as a Prayer, considering what a Pre-information this holy Man had (as at his Death he modestly acknowledged) of many Things, as well relating the Church as particular Persons; and with what Faith in Prayer, we doubt not but he was heard therein, and that it will have its Accomplishment more fully; although always since the 1666. Year of God,
Mr.

Mr. *Sharp's* Glory has been fading, and we hope shall more and more decay, because he hath him for an Adversary, whose Glory he hath turned into Shame, and who can make his glorious Beauty as a fading Flower.

But Mr. *Sharp* having thus prepared his Way unto St. *Andrews*, by emptying his Seat of two as eminent Ministers of Jesus Christ, as this Church ever had : Mr. *Rutherford* (being confined, and inhibited the Exercise of his Office in the new College, and the Exercise of his Ministry before his Procurement) is now removed by Death ; and Mr. *Blair* being thus removed from his Place, as we have heard, Mr. *Wood* only remained in some Exercise of his Ministry there still, who because of the old Friendship that was betwixt them, had that Favour only, that he was the last of the three that fell under his Persecution ; whom he does not remove from his Ministry until he was installed Archbishop, then he took that same Course with him that he had done with the other two ;

two; and besides, did bely him to the Council after his Death, although he made not so much of the Advantage of the Lyes he made of him, as of the Lyes he made unto him; for it was by those he crap into Credit and Favour with him, and by his Means was brought into Estimation with others; which Credit promoted him to that Trust, by the betraying of which he ruined the Church, and raised himself upon the Ruines thereof, unto that Greatness, under which he rather staggers than stands. But Oh! ill founded Greatness, it must certainly have a fearful Fall! Mr. Sharp's next Work, we say, was to engage Ministers to be fellow Bishops with him, although he made sure the Primacy unto himself, there being none of the old Bishops living but *Sydejers*; and we think it will not be much doubted, but he could have made as many Bishops as Curats, if he had had Bishopricks to have offered them: And 'tis as true, that if he could have accumulate and inhanced all the fourteen Bishopricks upon himself, and in his own Person,

son, we should have had no other Bishop but himself, and all others but his Dalgats and Pensionaries. Always he finds Men as covetous and ambitious as himself, and if he had not had the Start of them, might have been as far forward in *Prelatick* Dignity as he, viz. Mr. Andrew Fairfoull, Minister at *Dunee*, Mr. James Hamilton, Minister at *Camnethan*, Mr. Robert Lighton, at that Time Principal of the College of *Edinburgh*, who had some Years before left his Kirk, pretending the Charge of a Congregation too great for him, who although they had all taken the Covenant themselves, and taken their Congregations sworn thereunto, yet when their Gain and Preferment comes in Competition with their Conscience and Religion, they admit the first, and dismisses the last, accepting these same very Offices in the Church, that they had lately so solemnly abjured: But these Gentlemen are all Fowls of one Feather, who having received from Mr. Sharp Presentations or Patents from His Majesty for their several Bishopricks, are now called *Elected Bishops*,

Bishops, of such and such Sees; for His Majesty's Patent is in Place of Chaptry Election, and all other Things; so that now wanting only Consecration, and there being no *Corum* of Bishops in *Scotland*, to give them that, they are presently all upon the Wing, and flees up unto *London* together, there to receive their solemn Consecration, which was yet denied them until they received new Orders according to the Rites of the Church of *England*, passing throw all the Degrees of Orders in that Hierarchie Church, which upon the Matter, was a Renunciation of their former Ordination received from *Presbyteries*, and a casting and annulling of the Ministry of the whole reformed Churches, for want of the *Episcopal* Ordination. But in the mean Time there comes out a Proclamation from His Majesty and His Council, discharging all *Synods*, *Presbyteries*, and *Sessions* to sit or meet, or act in Matters of *Ecclesiastick Discipline*, while they were authorized by the Bishops: And so the whole *Presbyterian Government* was overturned, and erected upon

upon the Basis of a new Authority. But now our Bishops receiving their Consecration in all due solemnity, they hasten as much down again to take Possession of their several Seats, Mr. *James Sharp* is Archbishop of *St. Andrews*, Mr. *Andrew Fairfoull* is Archbishop of *Glasgow*, Mr. *James Hamilton* is Bishop of *Galloway*, Mr. *Robert Lightoun* is Bishop of *Dumblane*, who are all pompously installed in their *Episcopal* Seats, by a Number of Persons for a Convoy of the best Quality, both Noblemen and Gentlemen in the several Shires where they resided: And so in the first Session of Parliament thereafter, there is some Noblemen sent to invite them to take their Places in Parliament, who make up a new Part of the first Estate of Lords in Parliament, which consists of Lords Spiritual and Temporal: But this sudden Promotion of Mr. *Sharp's*, does as much lift him up in Pride, as he was raised in Power and Dignity, for by Vertue of his Primacy in the Church, he had the Precedency of our whole Nobility, Dukes, Marquises, Earles, &c. taking Place
of

of the then Lord Chancellour *Glencairn* himself, who was the first Officer in State in this Kingdom, who notwithstanding of what Activity he had used for the promoting of him, and these of his Order in the Church, yet had his Fill of him before he dy'd, and at his Death signified a great Abhorrence at *Sharp*, crying out in great Agony, "That *Sharp*"
"had seperated betwixt him and his"
"King; was like to seperate his"
"Soul and his Body; and O! that he"
"may not seperate betwixt my Soul"
"and GOD: Calling earnestly for"
Mr. Dowglass to be Assistant unto him then, which yet Providence deny'd him, *Mr. Dowglass* not being in that Part of the Country at the Time. But we need not give any other Demonstration of the lofty Spirit of this *Prelate*, and how drunken he is now with Success in his Sin, than the sharp Reflection he hath on his Predecessors, Archbishops of *St. Andrews*, who he said, *had lived Fools and dy'd Beggars*; measuring his future Fortune by his present Estate, as if he had now provided against all the
Chan-

Changes of a diverse Fortune, that God hath subjected Man unto; who gads so often about to change his Way, not considering that the Curse that had consumed his Predecessors, Houses, Substance, Posterity, (who were as wise as himself) might enter into the House of such a false Swearer, with a longer Roll, and consume the Timber and Stones thereof; so that the Craig, with the high and strong Walls that he has now built about it, shall not be able to hold it. And now the Man that not long since rode up to *London* with his Cloak-bag behind him, is now to be seen riding in his Coach, in great State, and called, *My Lord*, and, *His Grace*, with his Purpured Lacquays running at his Coach; (for he must be of the *Livery* of the *Whore*) and his Gentlemen's Sons of all Qualities: Yet if there be found any who will go by this proud *Haman* without capping unto him, he thinks there's so much Honour detracted from him, as is not given to him; and Salutations (which are in themselves free, and which common Civility and the Custom of Na-

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Nations does neither oblige unto, than
any positive Law) he craves as due
Debt unto his Greatness, which he
thinks all Men should adore; so that
if any be upon the high Way, shall
go by him without a Salute, he calls
for them, enquires their Name, gives
it lodging, threatens, and has been
sometimes at the lifting the Staff to
have stricken, (forgetting that a Bi-
shop should not be a Stricker) yea,
and his Punishment with Imprison-
ment upon this very Accompt, of all
which there might be Instances given;
and we make no Doubt, but he
would more easily dispence with Blas-
phemy against God, than not bowing
unto himself, the one touching him
far more nearly than the other.

But that he might approve himself
a wiser Man than his Predecessors,
he applies himself vigorously for the
improving of his Benefice, (being
now posselt both of the Bishoprick
and Priory of *St. Andrews*) for the
making up of a private Fortune; al-
though there was none more ready to
celebrate the Name and Fame of the
old Bishops sometimes, (for their
Hof-

Hospitality, publick Works, liberal Distribution unto the Poor) than himself, as having their great Revenues originally given unto them, that they might be thus imployed, of which they had only a bare Administration; but now he thinks it no Sacrilege to convert the Patrimony of the Church for raising the Fortune of his Family exorbitantly; and not only so, but for maintaining of his Luxury and Pride; his Idol Belly consuming more of the Churches Revenue, than might be a competent Maintenance for Thirty or Forty godly, able, and diligent Ministers of the Gospel. But now having amass'd a great Sum of Money together, in the Space of two Years after he was Bishop, *per fas & nefas*, he buys *Scots-craig*, and Estate, above Fifty Chalder of Victual, and afterwards buys in some Lands about it; and then makes a Purchase of *Strathern*, near to *St. Andrews*. Having made this sacrilegious and unjust Conquest, with the heavy Oppression of many of his Vassals and Tenants, from whom he did rigorously exact, or rather extort

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considerable Sums of Money, that he might secure it, as he thinks, against all future Accidents: he takes the Disposition of this Estate to his Son, and infects him in the same; but what should move the Man to take his Estate, both in Land and Money, in the Name of his Son, and Brother Sir *William*, but the Conscience he hath of his own Guilt, that puts him in Fear when there is no Fear: But whether this shall secure his Estate to his Children, if he himself should be found guilty of capital Crimes, which might infer Forfeiture, we shall leave that to the Cognition of Lawyers; only the *Divine Oracle* will hold, *That as the Partridge sitteth upon her Eggs, and hatcheth them not, so he that gets Riches and not by Right, shall leave them in the midst of his Days, and in the End shall be a Fool.*

But he is not more intent in building of his own House, than he is taken up in contriving the Ruine of the Church of God; which he now carries on by giving Advice for the framing of an Act for casting out all
at

at once the greatest Part of the godly Ministers in this Church; which Act is commonly called, *The Act of Glasgow*, because made there, by *Midleton*, who carried along with him to that Place of a Corum of the Council, of which *Sharp* was a principal Member, and the chief Promoter of that Act: But what was the Design of making of that Act there, the Effect whereof might as well have reached these Parts as other Parts of the Country, although made at *Edinburgh*, where the Council usually sat? But if we may be allowed to make this Conjecture, we think it will not be found improbable, considering the insolent Spirit of this *Prelate*, that it was intended by this fatal Throw upon the Church, to make this Place as memorable thereby, as it was for the Overthrow that *Prelacy* got in the same Place, by the *Assembly at Glasgow*, in the Year 1638. By this Act, all Ministers that entred to their Ministry since the Year of God 1649. without Presentations from their lawful Patrons, are commanded to remove from their several Parishes,
and

and not reside within twenty Miles thereof, except they get, within such a Time, Presentations from the Patron, and Collation from the Bishop; which Act caused as much Desolation among Congregations in the Church, as St. Bartholemew's Day made in England, there being near Three hundred Ministers ejected thereby, who were forced in the Winter Time, with their Families, to remove far from their Kirks, as it was enjoined by that Act. But this *Prelate* boasts, he will by this starve the Ministers to a Conformity, exercising as much Cruelty upon their Bodies, as upon the Peoples Souls, causing unto the People hereby a Famine of the Word of the Lord: But what he intends for Evil, God has turned it into Good; as well making the Bread and Water of his suffering Servants sure unto them, (so that there's never any of them that needed to want a Meal of Meat, since their Maintenance was taken from them, unto which they have had no Sorrow added, which yet has been the better Sauce than that with which the Bi-

shop hath eaten all his Dainties) as through their Dispersion and Scattering, making the sweet Savour of his Name to be spread abroad throw the Land, so as thereby the Kingdom of Christ hath been not a little promoted, and the *Prelatick* Interest as much weakned; for as many as are gained to Christ are lost to them, which has made the *Prelats* in all Ages, follow it as their greatest Interest, to bear down a lively and powerful Ministry, beside which their dead and useless Forms cannot stand, which is all they pretend to in Religion.

Having come this Length, in Prosecution of the History of the *Life* of this infamous Man, (which yet we should not have thought a Subject worthy of our Pains, had we not respected the Profit that both the Church and Common-wealth might receive therein, who if they cannot be incited to bring him unto condign Punishment, for his many and so great Crimes, may yet be guarded against the Mischiefs still a working and projecting, by this Discovery that is here made of him, in which the one half
of

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of his Wickedness is not told) we shall proceed no further, seeing his *Death* is not yet come, which is the last Period of his Life, and shall give Compliment unto this our History ; which if we shall continue, it would be still current so long as he lives : And therefore having satisfied (as we judge) our Design, in bringing him unto his Instalment in the Archbishoprick, which is the most notable Period of his Life ; and from which (we doubt not) he dates his Happiness, as others do the Church's Miseries : We shall there leave him (at least) for the Time, although there remains Matter enough to debate further upon this Subject.

But because we made Mention of *Isobel Lindsay*, speaking unto the Bishop, and that particularly before the whole Congregation in St. *Andrews*, we think fit to give some Account thereof, which shall be as faithfully done as we can, following the best Information thereof we could have.

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John Wilson, Isobel Lindsay's Hus-
band, having bought that House in
St. Andrews, which was, *John Allan's*,
his Brother in Law, which being a
more convenient House for a Change
than the House he was at that Time
dwelling in, he does remove his Fa-
mily thereunto; which was some Time
after *Whitsunday*, in the Year of God,
1671. But this being the House
wherein her Child was murdered
(as we have heard) when she was
her Sister's Taverner, many Years be-
fore this; she no sooner came into
it, but her Conscience begins wonder-
fully to waken up, on her being un-
der such a Pressure of Spirit, that she
could have no Rest, neither Night
nor Day, until she had spoken unto
the Bishop; which she laboured by
all Means to have resisted, having
Respect as well unto her own Fame,
and the Peace of the Family, (know-
ing how much she would displease
her Husband thereby) as the Suffer-
ing she was like to fall under there-
through; but all would not do, she
must speak; and not finding Access
to speak to him more privately, she
re-

resolves to take the first Opportunity she could have of speaking unto him in the Kirk; which fell out, just about the Time of his Synod sitting, in *October*, 1671. And it is observable, that *Divine Providence* does so order it, and tryts it, that at that very Time and Place where his Curates were met, for strengthening of his Authority against the Church, they should have this so extraordinary a Witness of his Wickedness; being called particularly by her self to be Witnesses of what she spoke; that yet if it had no other Effect upon them, might be an Aggravation of their Sin, of continued Compliance with this Man of Sin, who does not only practise, but authorize and patronize Sins of one Kind and other, and these of the highest Nature; but she supposing that the Bishop himself was to preach (which very seldom falls in his Hands) at the opening up of this Synod, goes into the Church, with a Resolution to have spoken to him in the Pulpit; but finding it was another, she sits silent until the Blessing was pronounced, and then she rises up, directing

her Speech unto the Curats, says,
"Gentlemen, although I see not ma-
"ny of you here, yet I desire these
"of you that are here, to stay until
"ye be Witness of what I am to
"speak unto this Man: And then
turning about unto the Bishop, who
was sitting in his Seat before her, says
she, "This man is a *Traitour to the*
"holy GOD in Heaven, and has
"tread the SON of GOD under
"Feet; done Despight unto the Spi-
"rit of Grace, and set up the King-
"dom of the Devil. And then be-
ginning to instance his Treacheries
done unto her self, she is hurried to
the Church Door by some of the
Town Officers, and goes very peace-
ably home unto her own House; and
leaving the Bishop in a great Con-
sternation, but he begins to recover
his Spirits again, whom some would
have perswaded him she was distract-
ed; thinking in that Case, nothing
would be believed she spake: Yet
when he reflects upon her Words, he
finds they are not the Words of a
Person that had lost her Wits, being
in themselves so weighty and com-
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Mr. James Sharp.

prehensive; and withal, the Conscience he had of his own Guilt, made them so pointed, that they pierced to the very Quick: Yet he takes two or three Days to advise what to do with her, it being very Difficult for him what to determine on either Hand; for he feared, if he should use Severity against her, (except he caused cut out her Tongue, which had been done, if the Provost had put in Execution his Commands) she might confirm all she had said, and add much more unto it: And on the other Hand, if he should inflict no Punishment upon her, it would make her the more bold in speaking, and make the Thing she should say, the better believed; so that fearing the last more than the first, he gives Order to the Provost of the Town, to commit her presently to close Prison, until he had advised what further Punishment to inflict upon her: Which being done accordingly, the Provost goes into the Tolbooth to examine her; and begins very sharply to oburgate her for her Railing and injurious speaking to my Lord St. Andrews, a Person of such

high Dignity in the Church; and labours to make her sensible of her Crime, and the Nature of it, and what Punishment she deserved for the same: Unto which she gave no other Reply but this, "My Lord, says she, you know not what troubles my Conscience; I bare a Bairn to this Man, and it was put out of the Way. But the Provost not finding it safe to hear any more of that Matter, flung away from her: Yet he said to a very credible Person, That although he durst not admit of such an Accusation, against a Person of such Quality, yet he doubted nothing of the Truth of it; and therefore would willingly have given her a Hearing, had it not been for fear of the Bishop; which likewise moved him for giving of him Satisfaction, to cause the common Council of the Town to pass an Act of Banishment against her, out of the Town and Liberties thereof: Which although it was presently put in Execution, yet she came presently in again, and lived in her own House peaceably, through the Provost's Conivance,

nivance, until she spake the second Time to the Bishop in the Kirk, which was in *November, 1672.* having in this Interval essayed what she could to have gotten an Opportunity of speaking to him; and with that Earnestness did she follow this Matter, that she goes in to *Edinburgh*, where she thrusts her self in to the Bar, before the secret Council, and getting a Sight of the Bishop, her Spirit is mightily stirred, and beginning to speak to him in the same Terms, as formerly at *St. Andrews*: But he alledging she was a Person distracted, she was immediately thrust out by the Macers. But notwithstanding, she is nothing discouraged from prosecuting her Design, but comes home with a Resolution to give him another Essay in the Kirk; God having now so touched her Conscience, that she despises Shame and Death, the Loss of Means and Friends, the Disswasion of the nearest Relations, and runs on the greatest Dangers, that she might make a Discovery of him: By all which we may see, she is specially stirred up

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of God for this very End. But al-
though the Awe of her Husband, and
the Threatnings he had used against
her, had kept that Fire oft Times
from breaking forth, that was still
burning in her Breast, (which to the
Observation of all, is kindled by a
Divine Hand!) yet now it burst forth
the second Time more remarkably,
at the Time we mentioned before:
“ For on a Lord’s Day, (the Bishop
“ himself being to preach) she goes
“ to the Church, so composedly, that
“ her Husband had no Fear, that she
“ should either bring her self or him
“ unto Danger, by any extraordinary
“ Action; but when she sees the
“ Bishop in the Pulpit, she is won-
“ derfully moved, and in the Time
“ of the Psalms and Prayer, she is
“ under a great Agitation of Spirit!
“ and had much ado to keep her self
“ from speaking; sometime she would
“ rise, and look the Bishop broad in
“ the Face, and hold up her Bible
“ unto him, and shake it, (intimat-
“ ing, That that Word of God
“ he had so perverted, should judge
“ him! And that Name of God he
“ had

“ had so much prophaned, should be
“ vindicate upon him!) which he
“ perceiving, made him fall in very
“ much Fear and Confusion, so that
“ he had very much ado to come
“ throw his Prayer, altho’ it was
“ but a set Form : And these that
“ were about her, got her to sit down
“ again, but her Spirit was still aloft,
“ being raised with a great Fervency
“ against him ; so that after he had
“ raised his Text, and proceeded but
“ a very little therein, she rises up
“ and interrupts him, and tells him,
“ *That another Place would set him*
“ *better, and called him, Traitor and*
“ *Whoremaster, and worse than we*
“ *can tell, although not so ill as he*
“ *deserved : The Bishop in the mean*
“ *Time, sunk down in his Seat in*
“ *the Pulpit, being mightily astonish-*
“ *ed, not knowing but the whole*
“ *People were let loose upon him,*
“ *because of the Hubub and Con-*
“ *fusion that was in the Church, his*
“ *pale Face bewraying his fearful*
“ *Heart. And ’tis observable, that*
“ *in the first Sermon he had at St.*
“ *Andrews, after he was Bishop, he*
said,

said, *He trembled to think what had been uttered in that Pulpit*: He meant by the godly Man he had ejected; which being reported to Mr. Blair, who was then living, he said no more, but this, *That he should tremble better yet*: Which then might have been seen in Part to be made good; although his greatest Trembling is yet to come: Then he but affected a Trembling, that he might affect the People with a Horrour of that Doctrine, which is according to Godliness; now he trembles in Earnest, in that same Pulpit in which he had uttered so many Blasphemies against God and his Truth; being forced to sit and hear his Sin charged upon him, before so many Witnesses. But the Provost of the Town, (not the Provost we mentioned before, who was then dead) to shew his Zeal for the Bishop's Service, supplies the Place of an Officer, leaps over his Seat at the Broad-side, for haste, and takes her by the Arm, and hurries her out of the Kirk, (and having left his Hatt behind him) leads her to the Tolbooth bare-headed: But whether here-
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in he did her more Injury than Honour, we leave it to others to determine. But she being removed, the Commotions that were among the People, were sooner quieted, than these that were in the Bishop's own Breast; for he could never recollect himself again to prosecute his Text, but in a little Time thereafter, was forced to break off in great Confusion.

But now *Isobel Lindsay* being in Prison, she is visited by the Doctors *Comrie, Muir, and Bruce*, who deal with her to acknowledge her Fault in what she had spoken against his Grace my Lord St. *Andrews*, and threatens her with the severest Punishment, if she should shew her self obstinate herein; thinking if they could bring her to this, that might easily engage her for the Time, to bridle her Tongue better, which now the Bishop fears more than the sharpest Sword; and indeed if this could have been obtained, it would have satisfied the Bishop more, than the inflicting of any Punishment, (except what might have taken away her Life) knowing that thereby she would be

be the more exasperate against him; and that as this Sword, which hath reached such a Blow unto his Fame and Honour, might yet wound deeper; so he thought by this Means, it might prove the proper Cure of that Wound that it had given: But all the Doctors Rhetorick could not perswade her to repent of what she had done: But to give them some Satisfaction, she profest she was not against the Government of the Church, and that she was an ordinary Hearer of them: Only she sought that Favour of them, that she might be confronted with the Bishop, and might speak to him Face to Face, which if it might be granted, she would accompt it a Favour, although she should lay down her Life at the Cross of St. Andrews after she had done, which, says she, both he and I do well deserve. Which being said, the Doctors were silent, being unwilling that she should explain her self further, and so leave her; not having come to search out what might be the Grounds and Motives of that so extraordinary a Fact, and her speaking
unto

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unto the Bishop now twice, and oft-
ner repeated, and that so publickly,
it being obvious unto all, that there
was something latent and secret in
that Matter, that was not so well dis-
covered; but their Design was rather
throw threatned Punishment to have
extorted an Acknowledgement of her
Fault from her, in what she had spo-
ken, that they might thereby have
healed the Fame of this *Beast*, their
Head and Lord, whom this Woman
had forely wounded.

But the Bishop finding he could
not bridle the Tongue of this Woman
morally, he resolves to do it physi-
cally, and more forcibly: For he
discerns her Head to be put in the
Branks, which had a Bitt that was
put in her Mouth, which so bound
down her Tongue, that she could
not speak; and therewith to stand at
the Tron, in the Sight of all the Peo-
ple: Which was put in Execution,
the Provost himself putting the Branks
upon her Head with his own Hand,
(for there was no Hangman then in
the Town, and no other Person would
do it) before she came out of the
Tol-

Tolbooth, lest she should speak unto the People more than was fit; he himself leading her by the Arm down the Tolbooth Stairs to the Tron, where she was to stand; and standing beside her, until she had satisfied the Time she was to stand there in that Posture, and then convoy'd her to the Port, with the Branks still upon her Head; securing the Bishop from her Tongue, so long as she was within the Town: And having now renewed the Act of Banishment against her, that it might be made the more effectual, the Provost caused her Husband give Bond, under the Penalty of a great Sum, if she should be found within the Town, or Liberties thereof: So that he was forced to remove his Family to *Dundee*, putting a River betwixt his Wife and the Bishop; where she remained several Years, as intent in prosecuting her Design against the Bishop, as ever; and for ought we know, does yet so continue: Unto whose Censure we may freely submit this Relation, who if she give any Correction thereof, we are confident it shall not be to the Bishop's Advantage.

A P.

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APPENDIX

CONTAINING

An Account of a few of the cruel Actions of Mr. *James Sharp*, after his Instalment in the Archbishoprick of St. *Andrews*: Together with the Manner and Circumstances of his **DEATH**: By one of the Persons concern'd in it.

THE King having erected a High Commission Court to enforce the Laws and Proclamations issued out for the Extirpation of *Presbytery*, the Archbishop presided therein. Upon the bringing any Person before them, he was requir'd immediately to answer such Questions as were propounded to him, being allow'd neither Council to advise with, or Time to consider; if he answer'd satisfactorily to one Question, they would still find others to ensnare him; if he refused to answer, and pleaded the great Law
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of Nature, *Nemo pœnit Scipsum accusare*, they set him by instantly as Convict, and proceeded to Sentence; if he answer'd boldly and perhaps smartly, they immediately sentence him for Contumacy and Disrespect: A Minister was Sentenc'd to Banishment, for calling the Archbishop, *Sir*, and not, *My Lord*.

One Mr. Smith, a learned Nonconforming Minister, who was brought before them for *Praying and Preaching* to a few of his Friends, met privately in a Friends House; they had, it seems, no Evidence of the Fact, much less any Thing to object against what he had spoken.

When he came before the Commissioners, he did not speak disrespectfully at all, but he declin'd giving the Archbishop the Title of *Lord*: At which, one of the Bench ask'd him very scornfully, If he knew who it was he was speaking to, and what Character he bore? To which he answer'd, He did know him to be Mr. James Sharp, once a Minister, as he himself then was, and that he knew no higher Character any Christian

stian Man could bear, than to be a Minister, and Ambassador of Jesus Christ: This he spoke, directing his Words to that Commissioner who had reprov'd him, and gave him the Titles he was known by.

This so enrag'd the Archbishop, that he knew not how with Violence enough to wreak his Malice on the poor Man. But to shew his Willingness to destroy him, he sentenc'd him, besides his Sentence for *Conventicling*, as they call'd it, to be led by the Hangman to the Place in the *Tol-booth* call'd the *Thieves Hole*, and there laid in heavy Irons, there being a raving Creature who was an Idiot, and furious, confin'd in the same Place, and left loose with him. Here the godly Minister lay some Days in Danger of being destroy'd by the poor demented Wretch, who every Moment threaten'd to kill him. But God, that stopped the Mouths of *Daniel's Lions*, restrain'd him, so that he hurt him not. And these merciful Judges hearing, that by the Grate of this Hole which look'd to the Street, he was reliev'd and comforted by the Charity

rity and Compassion of many good People of the City, many were threatened for relieving him; and at length the poor Man was carry'd away to a Place call'd the *Iron House*, in the same Prison; where none could come at him. Here he continued close Prisoner, and in Irons, for many Days. Besides this, they sentenc'd him for his private Preaching to *Perpetual Banishment*, to the Island of *Sbetland*, the coldest, and most unhospitable of all the *Caledonian* Islands; where his only Relief, as to this World, was the Society of other blessed Sufferers banish'd thither for the same *Good Cause*.

King Charles II. being a Prince not naturally inclin'd to Cruelty, had, it seems, some about him, who had taken the Freedom to let him know something of the Inhumanity and Barbarity of the Archbishop and his Accomplices: Upon which Representation he sent down an *Express Order* to the Council, *That no more should be put to Death*. Which Order the Archbishop kept in his Pocket, till he had seen the Execution of the last Nine or Eleven of the *Pentland* Men who were condemned. Here



Here followeth an Account of the Archbishop's Death, by one of the Persons concern'd therein.

WE were (says this Person) a poor People, made desperate by the Violence of our Persecutors; and still more so, for Want of Opportunity and Strength to resist them by Force; which in Case of such manifest Injustice as we daily receiv'd, we had very much Will to do, and believ'd was not only lawful, but our Duty: And on this Principle we acted before at *Pentland*, and afterwards at *Bathwell*; which we believe were very lawful and justifiable Actions; however, it pleased not the Lord to give us Success therein. In the Pursuit of this Opinion, it was propos'd at a Meeting, Whether we being therefore, tho' suppress'd by Power in a State of War, with our Persecutors, who had illegally

gally vow'd our Extirpation; it were not lawful for us to destroy them by Surprize, or by attacking them as well a-part, as together, wherever we could find them? And it was unanimously agreed, That it was lawful. Next it was propos'd, That whereas all Appeal to the publick Justice being deny'd us; and all Remedy against our Oppressions, that is to say, such as the Civil Magistrate ought to yield us, being render'd impossible, we might, and ought endeavour to execute that Justice which God himself had denounc'd against Murderers; and which God had by his own Law deputed to the next of *Kin*. That the Person's here put to Death were murder'd, nay even butcher'd many of them, without so much as any Pretence to the legal Forms, and ordinary Course of Justice, being kill'd in cold Blood by the raging Soldiers, or by bloody minded Persecutors, back'd and supported by the said Soldiers; and this by meer Surprize, and ravenous unguided Rage, being equal to Assassination, or rather something like being devour'd by wild Beasts or Savages.

That

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That upon such as murder'd without Law, Justice was to be executed without Law, and the Sword of God was in every injur'd Man's Hand to execute the Divine Justice on such; no Justice being also to be had from Men, those who bore the Sword, not bearing it in vain only, but joining themselves to, protecting, and aiding these Murderers, and therefore bearing equal Guilt *Art and Part* with them.

This likewise was resolv'd upon in the Affirmative; whereupon we who were then present, and whose Souls were fir'd with Zeal for God's Glory, resolv'd with *Phineas* to execute Justice on those who had thus lifted up their Hand against God's People, wherever they might be found; and to place our selves in the Room and Authority of the Avenger of Blood for our innocent Brethren, who were destroy'd and cruelly massacred for the Cause of God, and the Testimony of a good Conscience.

In this our Zeal, and fortified with such Considerations as these, Five Men of our Number arming our selves,

selves, plac'd our selves in Ambush, with Design to execute God's Justice upon the Laird of . . . , a cruel and bloody Persecutor of God's People; and who had, not many Days before, put to Death several of our Brethren, in the Province of *Fife*. This was our Intent, neither had we at that Time any Thought or Expectation of any other, when we were surpriz'd with an Account from one of our Number, who was at a Distance; that the Arch-Enemy of God and his People, the *Prelate* of *St. Andrews*, was passing on the Road in his Coach.

It was immediately suggested to us, that albeit we had miss'd of the Man who we had sought for, yet God had by a wonderful Providence delivered the great and capital Enemy of his Church into our Hands; and that it was a visible Call to us from Heaven not to let him escape. That he had been a notorious Persecutor of God's People, and a vile Murderer of our Brethren; particularly in that, when the King himself sent his Commands to the Council in the Year 1666.

1666. after Pentland Rising, That no more should be put to Death; which Command was sent in Writing, directed to the said Privy Council, and was delivered to the said Bishop; yet that he had kept the said written Order in his Pocket, 'till the last Ten Persons mentioned in this Appendix, P. 164. who were then in Prison, were put to Death; and that now was the Time when that Scripture was to be executed by them, *He who spilletb Man's Blood, by Man shall his Blood be spilt*: And that they ought not only to believe that God had deliver'd him up into their Hands; but that if they let him escape it should be required of them and of their Brethren, as in the Case of King Ahab, 1 Kings 20. 42. *Because thou hast let go out of thy Hand a Man, whom I appointed to utter Destruction; therefore thy Life shall go for his Life, and thy People for his People.*

Fortify'd with these Principles, and particularly with this Thought, viz. How wonderfully God had delivered this great Enemy into our Hand; we resolv'd that he should not escape.

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However, one of our Number declined acting therein, having a private Reason against his bearing Part in this Work; but not prevailing with us to desist from our Resolution, which we thought we had a Call from Heaven to finish, he withdrew from us, standing at a great Distance, so as to have no Hand in the Action; in which Case the Hand of God was farther remarkably seen by the Consequence: For, that none of us ever fell into the Hands of the Enemy, or were put to Death for this Fact, but that one Person, viz. *Hackston* of *Rathillet*, who really had no Share in the Work, but refused to join with us therein as before.

Having resolv'd, as is said, That this Enemy should not escape the Judgment of God by our Hands; we rode after him, and coming up to the Coach, quickly stopped the same, and disarming his Servants, we gave him Notice of our Resolutions, letting him know his Offences; and in serious Terms exhorting him to give Glory to God, by confessing his Guilt, and that he would repent heartily for the

the Wickedness of his Ways, and the innocent Blood that he had shed; for that, now his Time was come to dye for the same.

It was some Time e'er we could convince him, that we were in earnest resolv'd to put him to Death; and he seemed to smile at what we had said about the Wickedness of his Life: His Daughter also who was with him in the Coach, rail'd on us with much evil Language. But thereafter, causing her to come forth of the Coach, we let him know, that his Moments were very few; that we would wait for him yet a little while, and exhorted him not to trifle with his Soul, but to call upon God for Mercy: After which, seeing us indeed in Earnest, he began to entreat for Life: But we soon let him know, we were not to be put by our Purpose for any Entreaties that could be used, and that there was no Mercy to be shown to him, who had shown no Mercy. Hereupon he began to think of Death. But (here just the Words of the Person who related the Story) *Behold! God did not give him the Grace to*

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pray to him without the Help of a Book. But he pull'd out of his Pocket a small Book, and began to read over some Words to himself, which fill'd us with Amazement and Indignation. However, waiting some Time, and then calling again upon him, to commend his Soul to God's Mercy, for that he should immediately dye; we fir'd upon him with our Pistols: When finding he was not yet dead, and remembering that it had been reported, that he had used Sorcery, in Order to defend his Body, and that he was invulnerable; and withal to rid him of Life, with as little Torture as we might, we slew him with our Swords, and departed.

This Relation of the Action coming from the Mouth of one of the Actors, has not only that Authority for its Currency; but even seems in its self to be the most consonant with all the other Accounts of it which have been made publick; and is believ'd to be a very just and faithful Account, both of the Killing the Bishoop, and of the Circumstances going before it.



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